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# THE STUDY OF SANSKRIT.

## A Plea for its Revival.

BY

PANDIT LINGESHA VIDYĀBHUSHANA
VEDĀNTA—VĀCHASPATI.

*ALIAS*

**SHREE MAHABHAGWAT OF KURTKOTI.**

*Tourist Philosophical Lecturer, Author of Siddhānta-Sāra and other Sanskrit Booklets, Member of the Bombay Branch of the Royal Asiatic Society of Great Britain and Ireland, Member of the Moral Education League, London, President of the Indian Religious Education Society, and Examiner-elect for the Zala Vedānta Prize Sanskrit Paper at the M. A. for* 1913 *(University of Bombay).*

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To

His Excellency the Right Honourable

LORD SYDENHAM,

G.C.S.I., G.C.M.G., G.C.I.E.,

Governor of Bombay,

WHOSE KIND INQUIRIES SUGGESTED THE IDEA OF THE WORK TO THE AUTHOR,

THIS SMALL BOOK IS DEDICATED WITH KIND PERMISSION ON THE EVE OF His Excellency's RETIREMENT.

# INTRODUCTORY REMARKS

BY

SIR DR. RAMKRISHNA GOPAL BHANDARKAR,

K.C.I.E., M.A., Ph. D., LL.D.

PANDIT Lingesha Vidyābhushana *alias* Shree Mahabhagwat of Kurtkoti requests me to write a few introductory remarks on his booklet "The Study of Sanskrit." In the beginning he gives a bird's-eye-view of the whole extent and variety of Sanskrit Literature, which, though open to objection in several places, deserves the attention of all who take an interest in the subject. He closes his book by an explanation of what he calls "The Methods of Revival" of Sanskrit Literature. In the first place he appeals to Government, and he appears to mix up this appeal with one to the Universities. The University of Madras has already led the way by instituting special degrees, and the University of Bombay is going to take up the question soon. He then makes suggestions to the conductors of *Maths* or religious establishments which, it is very much to be desired, they will consider and adopt. Lastly, he addresses himself to the people generally and such among them as are blessed with a large fortune, and entreats them to assist in the promotion of the study of Sanskrit.

The Pandit speaks of the revival of the study of Sanskrit Literature and appears to think that it has yet to begin. But it must be considered to have begun, when Sanskrit Colleges were established at Calcutta and Benares by Government; and the revival gathered very great force when the University of the country made Sanskrit a second language necessary or optional to be taken up by candidates for their degrees. Since those times, the Indian Nâgarî Press has been very active and a very large number, or one might say, libraries of original Sanskrit texts have been printed and published and the work is still going on vigorously. However, Pandit Mahabhagwat's desire, zeal and efforts for the wider dissemination of the knowledge of Sanskrit deserve applause and his booklet is calculated to suggest several points worthy of consideration.

R. G. BHANDARKAR.

SANGAM, POONA.
*17th September*, 1913.

# PREFACE.

ON the 16th of October last, Lord Sydenham (then His Excellency the Honourable Sir George Sydenham Clarke, G.C.S.I., G.C.M.G., G.C.I.E., F.R.S., Governor of Bombay), was kind enough to grant me the favour of an interview, in the course of which I happened to offer, on enquiry, certain suggestions about the revival of Sanskrit; and His Excellency seemed much pleased with my views. Later on, I was invited to South Indian Pandits' Parishad, convened at Tiruvadi in the Tanjore District, Madras Presidency, at the end of December last. The Parishad was attended by hundreds of Pandits and Professors of Sanskrit from almost all parts of India, and the discussion in the first sitting was opened with an address in Vernacular on the improvement of Sanskrit education by the Honourable Mr. Sivaswami Iyer, C.I.E., C.S.I., B.A., B.L., Member of His Excellency the Governor's Executive Council, Madras. At the close of the discussions in the last sitting, I delivered, at the request of the Parishad, an address in Sanskrit on the revival of Sanskrit. The speech was much appreciated as was evident from the repeated cheers from the audience and presidential speech (by V. P. Madhavarao, Esq., C.I.E., B.A., Ex-Divan of Mysore) which appeared in the *Madras Times*, the

*Madras Mail*, the *Hindu* and other papers of Madras. My address was also characterised as "an impressive Address" by the *Madras Standard* and "a stirring address" by the *Indian Patriot*. The Secretary of the Parishad requested me to give my lecture written, so as to enable him to publish it, and I consented to do so with all pleasure. A few days after, in January, some lectures were delivered by me on my way back home, at Bangalore. The first lecture which was delivered in the Indian Sanskrit Institute (built by His Holiness the late Jagadguru of Shringeri, the highest religious authority in India) was in Sanskrit, at the conclusion of which I referred to the importance of Sanskrit literature. On the audience which consisted of the agent of the Shringeri Math, Sanskrit Pandits holding titles like Mahamahopadhyaya and several big officers of the State, my lecture had such immediate effect that at the close, the same sitting was converted into a special meeting in which it was resolved that His Highness the Maharaja of Mysore should be approached with a memorial requesting for encouragement to the study of Sanskrit in the Province. In the month of February I had the honour of being introduced by my esteemed friend Sir Bhalchandra Krishna Bhatwadekar, Kt., L.M., to His Highness the Maharaja of Durbhanga and the Honorable Pandit Madan Mohan Malviya, of Allahabad, who had been to Bombay on their deputation tour in connection with the proposed Hindu University. In the course of conversation Pandit Madan Mohan Malviya was so much pleased

with my ideas on the spread of Sanskrit literature, that he was kind enough to cordially invite me to accompany them in their next tour to make speeches in Sanskrit. Again on the 1st of March, I happened to deliver another lecture in Sanskrit on the importance of Sanskrit with special reference to religion and philosophy in the Deccan College, Poona, at the request of my friend Mr. R. D. Ranade, B.A., Assistant to the Professor of Sanskrit. The audience, who were mostly College students and the President, Professor V. S. Ghate, Professor of Sanskrit, Deccan College, much appreciated my speech, as may be seen from the *Deccan College Quarterly* for April. The interest thus evinced by the Government, eminent gentlemen, Sanskrit Scholars and College students and their appreciation led me to think that a book embodying all my views as regards the study of Sanskrit would be of some service at the present time, if written in English instead of Sanskrit as required by the South Indian Parishad.

I have in the following pages tried not only to suggest how the study of Sanskrit may be best revived, but also to give the readers some rough idea of the contents of Sanskrit literature and the wide field it covers. I hope this will increase the usefulness of the work.

I cannot express my gratefulness in sufficient words to Lord Sydenham, who on the eve of his retirement, did no small honour to the book by graciously accepting its dedication.

I am no less thankful to the Honourable Mr. Claude

H. Hill, C.S.I., C.I.E., I.C.S., Member of the Executive Council, Bombay Government, who gave me every encouragement to publish the book by his letter of the 26th April from Mahableshwar, wherein he says : "I need not tell you that we are sincerely anxious to further your efforts in the cause of Sanskrit learning and that we are hoping to see our way through the difficulties. You need not fear lest your efforts should pass unnoticed by us. We sincerely appreciate your loyal and helpful attitude, and only wish there were more workers as sincere and disinterested as yourself."

My special thanks are due to Sir Dr. Ramkrishna Gopal Bhandarkar, K.C.I.E., M.A., Ph.D., LL.D., M.R.A.S., for kindly going through the work and writing the valuable introduction, at my request, in spite of his various literary activities. The Doctor was also kind enough to point out some places where he differed from me. I have corrected, with thanks, in the book, as it stands at present, a few mistakes pointed out by him in the rough proof sheets which were submitted to him for perusal as *e.g.*, on page 17 after Nirukta stood (Glossary), which is now corrected to (Etymology). Again, I corroborated before the venerable gentleman, some of my statements to which also objection was taken by him, as *e.g.*, on page 11 the mention of Adhwaryu in the Rik which was objected to was supported by me by showing him in the texts from the Rigveda, where the word Adhwaryu occurs.

E. Maconochie, Esq., I.C.S., the popular Collector of our District, who has been my sympathizer ever

since he knew me, and Dr. Harold H. Mann, D. Sc. M.Sc., F.I.G., F.L.S., Principal, Agricultural College, Poona, who has been strenuously working for the good of the public, have also special claims on me for gratitude. Their help has been of immense value in securing the sympathy of the Honourable Mr. Claude Hill in this connection, as aforesaid.

I am greatly indebted to His Holiness the Jagadguru of Karveer Peeth (supported by His Highness the Maharaja of Kolhapur) for the generosity with which His Holiness voluntarily undertook to pay the cost of printing the work.

Many other gentlemen and friends have laid me under various obligations which I can acknowledge here only in general terms. I also take an opportunity of expressing here my gratitude to the authors, editors, or publishers of all publications from which I have borrowed any matter.

If the book in any way proves an incentive to the revival and spread of the study of Sanskrit in our country, it will have achieved its object.

THE AUTHOR.

KURTKOTI,

(DISTRICT DHARWAR).

*October* 1913.

# THE STUDY OF SANSKRIT.

## INTRODUCTION.

OF the several facts arresting the attention of all thoughtful men interested in Indian affairs, neglect of the study of Sanskrit seems to be by no means of the least importance. While it is true that people of foreign countries do take some interest in the study of the language, the fact yet remains that the Hindus themselves, with very few exceptions, are betraying a steadily growing indifference towards their once dearest language. Whether this change in the attitude of the Indian mind arises out of anything in the language itself, which a comparative study has disclosed as making it not worth while to devote oneself to its study, or whether owing to the vicissitudes of circumstances, the present impotence of the language in purchasing the temporal needs of man, has had any share in taking off the prestige of this great language, it is becoming pretty clear to almost every one that Sanskrit does not occupy the high position it once enjoyed in the minds of the Hindus. There is growing a studied indifference, if not apathy, towards the language. In place of the old opinion that Sanskrit is a language of almost infinite scope, highly polished and made perfect in structure, and containing a vast literature, embracing almost all the subjects of human interest, a discerning eye can see that a new idea is steadily gaining ground in

the educated minds. Sanskrit is to be no longer consulted on matters of every day life. If it has any interest at all, it is of an antiquarian nature. The social atmosphere of India has totally changed since the time when Sanskrit had its influence on Indian thought and so the Moderns seem to think that the study of the language has no practical interest now. It cannot be denied, however, that there are honourable exceptions to this, but the smallness of the number of persons that take any genuine interest in the subject, emphasizes the truth of the statement that, as a general rule, neglect of Sanskrit study has become almost one of the signs of the times.

This is proved, too, by the action taken by the Government to encourage Sanskrit. Lack of indigenous activity in the study of Sanskrit in spite of the interest shown in the language by foreigners, must have come to the notice of the Government, and must have been at least one of the factors influencing the formation of the resolution to encourage this once famous tongue. The prescribing of Sanskrit as an alternative optional subject for University Examinations, the assistance given to grant-in-aid Sanskrit Schools, and above all the public recognition accorded to Sanskrit Scholarship in the way of granting annual pensions to Maha-mahopadhyayas, though the remuneration allotted is but a trifle, show how the Government are trying to help the preservation of at least the relics of this ancient language. More than this, there has been many an instance in which

prominent Government officers have recently shown a strong inclination to consult Indian Educationalists as to how an impetus should be given to the study of this Classic. Surely, all this sympathy shown by the Government must mean that there is something visible in the shape of indifference or even neglect on the part of our countrymen about this national and sacred language of ours.

It is, therefore, most opportune to consider whether the revival of Sanskrit is worth attempting at all; whether the Sanskrit literature is really so vast, comprehensive and of such practical interest, as it is generally credited to be; whether there have been any causes that retarded its progress and usefulness; and whether any practical means could be devised to infuse into the hearts of the Hindus some desire to take to the study of this literature and to try to bring it back to something like its pristine glory. An enquiring mind, I am sure, will have no hesitation in answering these questions in the affirmative. A brief summary of the history of the Sanskrit Literature would be enough to convince any one of its colossal proportions, the varied branches of knowledge it embraces, and the practical value its study has for all interested in the study of ancient languages, and for Indians in particular. In the following pages I shall endeavour to discuss each of these points at some length and consider the lines on which the revival of the study of this language ought to be attempted.

## THE VASTNESS AND COMPREHENSIVENESS OF THE SANSKRIT LITERATURE.

IT is out of the sphere of this small book to enter into a minute discussion of the time, authorship, merit, or demerit of even the most important works in the Sanskrit Literature. Though the production of good standard works in Sanskrit is very rare now, and has been almost dormant for many decades past, the existing standard literature of Ancient India is itself so extensive that a complete account of it would be a task of no small difficulty. But for our present purpose it will be sufficient if we consider the chief departments of knowledge it deals with, that we might get some idea of its vastness and depth. The broadest division, perhaps, of Sanskrit Literature, would be into the sacred and the profane. This classification will be adopted in the following pages for the sake of convenience of treatment.

## THE SACRED LITERATURE.

The very word Sanskrit carries the idea of sacredness with it. It has been considered by many of our countrymen as the holiest of languages, as the nearest approach to the divine, if not actually so. Indeed, Dandin, in his Kavyadarśa, observes, "Sanskrit is said by the great Rishis to be the Divine Tongue." This shows how ancient is the popular idea that Sanskrit is the language of gods and that as such is perfect in every way. But a more rational interpretation

has been also proposed. Professor Max Müller says, "Sanskrit means what is rendered fit or perfect. But Sanskrit is not called so, because the Brahmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. Samskrita means what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man that has passed through all the initiatory rites or *samskaras*, all these are called 'Samskrita.' Hence, the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called Samskrita or the sacred language." The Professor does not make it clear why the popular idea is wrong or why Sanskrit may not have been so named from its perfectness as a literary language, in contradistinction to Prakrits or the less refined languages. But we have no need to discuss the question here, as in any case it is evident that Sanskrit has been regarded as a holy and sacred language from great antiquity. Now this estimation is just and proper on another ground. The earliest literature has been almost everywhere religious, and so it was in India. But the genius of the Hindu took a natural turn to religion, so that Sanskrit became in time the one language which is pre-eminently rich in religious literature. If it is true that "our earth owes the seeds of all higher culture to a religious tradition, whether literary or oral," then it will have to be admitted that a large share of the credit for having sown such seeds is due to Sans-

krit, which stands out as the one language containing the largest mass of the most ancient religious literature in the world.

The Sacred Literature of the Hindus may be said to be made up of the Vedas, the Vedangas, the Smritis and the Puranas, with the two Sacred Epic Poems. The Philosophic Literature also belongs to this division, for in India almost all philosophies claim to show the path to 'Mukti' or salvation, and being mostly based on the authority of the Vedas, have themselves attained a sort of sacredness. We have now to take a bird's-eye-view of these several branches of sacred literature, in order to have some idea of their relative importance and practical interest.

## The Vedas.

The Vedas are the revelation of the Hindus. They are the earliest literature the world ever produced. Indeed the Hindus themselves believe that they were never produced, but that they have existed throughout time. The Rishis or ancient sages, are described as *Mantra Drashtas*, or the seers of the spiritual thoughts contained in the Vedas. This is known as the *Apaurusheya Vada* (or the doctrine that the Vedas are eternal, and, as such, do not owe their authority to anybody, but are themselves the authority). Whatever may be thought of the value of this contention, it is nevertheless certain that all attempts to fix the

dates of the Vedas have been almost a failure. The one conclusion that scholars seem to have arrived at is that the Vedas belong to the pre-historic period, and that (in the words of Professor Max Müller), "there exists no literary relic that carries us back to a more primitive state in the history of man than the Veda." The Vedas are generally divided into two parts:—The *Karmakanda* and the *Jnanakanda*. The Samhitas and the Brahmanas make up the former, and the latter consists of the Upanishads—books treating of spiritual matters apart from ceremonials. The mass of the Vedas is also divided into the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda. This classification depends on the nature of the subject matter dealt with. The Rig-Veda contains a number of Riks or Mantras, addressed to various deities, such as Indra, Agni, Varuna, Mitra and Vishnu. The Yajur-Veda contains sacrificial formulas. The Sama-Veda is the Hymn-book of the Hindus. The Atharva-Veda contains incantations and prayers for success in various affairs of life. The Karmakanda of each of these Vedas is learnt by heart and has its chief value to the modern Hindus in being used at the time of ceremonies. The importance of the Vedas to scholars may be realized from the following extract from a school history. "Scholars of every country in the world study it (the Rig-Veda) most carefully, for to them it is of priceless value. It is the oldest book of the Aryan race. In it and in the later Aryan sacred books which grew out of the Rig-Veda, as a flower

grows out of a seed, they find a record of how man thought, and what he believed and how he acted in the earliest times and how the thoughts and beliefs of men changed from age to age till, from the simplest creeds and lowest forms of thought in the Veda, they rose, step by step, in the later Sacred Books, to the highest flights to which the mind of man can soar and the grandest ideas that the human brain can conceive or hold."

It is mostly the Samhitas and the Brahmanas—especially those of the Rig-Veda—that have been generally studied by oriental scholars. The result of this study has been the construction of a wonderfully theoretical account of the customs and manners, arts and industries, the religion and the laws of the ancient Hindus. Our fore-fathers are credited by historians to have been from the earliest times a very civilised race. All the common industries of civilised life were known and practised by them. The art of building, spinning and weaving must have been quite familiar to them. The use of armours and helmets, and of the javelins, swords, battle-axes, of bows, arrows and quivers was in vogue in times of war. Various kinds of ornaments of gold as well as of silver were worn. Gold coins were in use. Animals were tamed and employed for domestic purposes and for war. Commerce was carried on not only on land, but also sometimes on sea. Society was well organised, and there are traces of the four castes—though not so hidebound as later—even in the earliest of the Vedas. People were governed by kings who received

the advice of the tribal councils. They were well educated, though much of the education was necessarily hieratic; the teacher seems to have been a noted member of the Indian Society from the earliest times. As a Rik says, poetry, music, sacrificial liturgy, and astrology were studied from the earliest times. The recitation of the Vedas must have formed an important part of their learning, and our ancestors learnt them with such care that the number of verses, syllables and even letters have been counted, and not a word has been added to or taken from this number from them till now. The various modes of reciting the Vedas, such as the Pada, Krama, Jata and Ghana methods, are intended only to prevent any alteration in the recension. Professor Max Müller says that "The art of teaching had even at that early time been reduced to a perfect system." Knowledge was pursued for knowledge's sake. Thus the Rig-Veda devotes a whole hymn of eleven verses to the praise of Knowledge personified, and in the Atharva-Veda, a hymn is addressed to Wisdom. As regards religion, it was the worship of one God under different names. The seeds of philosophic thought are already seen in the Samhitas, though a prominent place is assigned to rituals. Thus, an over-ruling Creator, Preserver and Destroyer of the world is described in the Vedas. But he is not given the same name throughout. Now he is called Indra, and then Agni ; a few steps further, and he is called Vayu. The names literally taken indicate powers of nature, and

scholars have therefore surmised that nature-worship was the early religion of India. Others note the peculiar fact that the Gods of the Hindus were each in turn made to stand for the one Infinite God of the Universe and are praised with all the attributes of God. Professor Max Müller has called this form of religion Henotheism. But the Vedas are themselves sufficiently clear on the point. The Rig-Veda says, "Indra, Mitra, Varuna, and Agni, He is called. He is also the bright-winged Garutman in the sky ; thus, the one existence is called by the sages variously. He is named Agni, Yama and Matariśwan." In the Yajur-Veda, it is said, "He is Agni ; He is Brahma ; He is Apah ; He is Prajapati." The nature of God and Soul was under discussion. A beautiful description of the omnipresence of God under the name Varuna is to be found in the Atharva-Veda.

We have thus far considered how the Karma-kanda of the Vedas is valued by scholars for purposes of historical study. Their account of our fore-fathers and their estimate of this portion of the Vedas is by no means derogatory to the dignity of the ancient Aryans. Yet there are a few points in which the more orthodox of the Hindus would perhaps differ. First of all, no orthodox Hindu will, perhaps, be, persuaded that the Vedas were composed at different periods. Apart from the Hindu view that the Vedas are eternal and therefore were never produced by any one, there is the consideration that almost the first use the Vedas were put to was at

sacrifices. Now there seems to be no instance of any sacrifice which was performed with the aid of only one of the Vedas. The reciter of the Rig-Veda is generally employed as *Hota* or invoker of the Gods; the reciter of the Yajus is appointed *Adhwaryu* or the person offering the libation; while the reciter of the Sama-Veda is to sing in praise of the Gods and is known as the *Ud-gata* (singer). Now, one of the verses of the Rig-Veda addressed to Agni, says, "Thine, O Agni, is the *Hotri-ship;* Thine the *Potri-ship;* and *Ritwik-ship*; Thine is the office of *Neta* and *Agneedhra*; Thine is the office of *Prasasta*; Thou actest as the *Adhwaryu*, and art the *Brahma* as well as the Master of the house." All the italicized words denote the several functions of the priests employed in sacrifices, and the mention of *Adhwaryu* in the Rik argues the contemporaneousness of the Yajur-Veda and the Rig-Veda. Again many Hindus are still to be persuaded that their fore-fathers came from some country outside India. There seems to be no sufficient evidence for the supposition. Scholars themselves are not agreed on this point. The original home of the Aryas is said to have been the shores of the Baltic by some, Central Asia by others, and the Arctic regions by some others. Then again, some scholars seem to incline to the view that the Atharva-Veda was not regarded as a Veda in ancient times, and they base this conclusion on the fact that only the words Rik, Yajus and Sama occur in the Vedas themselves, while no mention is made of the

Atharva-Veda. But this opinion too is questioned by some of our countrymen, who declare that the words Rik, Yajus and Sama do not refer to the Vedas at all but to different metres in which the Vedas are clothed. They have the authority of Yaska, who, in interpreting a famous Rik, says, "By 'the four horns' are meant the Vedas." From this it will be evident that even in Yaska's time the number of the Vedas was known to be four.

Whichever be the party in possession of the truth in these matters, no one can fail to see that the Samhitas and the Brahmanas have been the subject of a highly interesting study to scholars, who wish to construct as complete a story of the past as possible out of these ancient books. As observed by Max Müller, "The Veda has twofold interest. It belongs to the history of the world and to the history of India." A good many ethnological, philosophical, and geological facts have been discovered by students of the Vedas; but I am sure a great many other facts remain which can be brought to light by earnest inquiries. The study of these books by our countrymen will serve a double purpose. First of all, the principal part of the Mantras used in religious rites, such as the *Śraddha*, daily worship, and prayer, are in the Vedic language; and it is our immediate interest to know the meaning of the verses used and recited by us, so that we may feel what we do and pray. And secondly, what genuine Hindu would shrink from a study, which, while reminding him at every step of the glorious past of his country, at the same time stimulates him to be

worthy of his forefathers, of whom not only he need not be ashamed, but may feel justly proud?

The study of the Vedas and an inquiry into their meaning began long ago and has continued to our own times. The Brahmanas, besides explaining the rituals in the Samhitas, also give the meaning of the obscure words and phrases therein. Each Veda has one or more of these Brahmanas, prose treatises, attached to it. The earliest attempt to explain the Vedas is found in the *Nighantu*, with Yaska's Commentary called the *Nirukta*. The *Nighantu* gives synonyms of Vedic words, explains difficult words, and classifies the Vedic deities. There have been several other commentaries on the *Nighantu* besides that of Yaska, the chief being that of Devaraj Yajwan. The most famous commentary on all the four Vedas is that of Sayanacharya, the famous Minister of the Vijayanagar Empire. There is also a commentary on a portion of the Rig-Veda by Ananda Tirtha (the famous Madhwacharya). In more modern times, the Rig-Veda was translated into Bengali by Romesha Chandra Dutt, and attempts are now and then made to translate it into other languages, though none of them have been as yet carried to successful completion.

The attention of European scholars was first turned towards the Vedas by the writings of Colebrooke. From that time till now there have been more editions than one of the Rig-Veda with notes or translations of certain portions of it. Portions of the Yajur-Veda and the Sama-

Veda have also been translated. This fascinating study of the Karmakanda promises to continue to attract scholars for many years to come.

We must now turn to the Jnanakanda of the Vedas. Each of the Vedas has treatises compiled for the use of those who wish to retire from the turmoil of the world, and to meditate on spiritual truths. These treatises are called *Aranyakas* (Forest Books). It is in those works that compositions known as the Upanishads are found. The Upanishads treat of matters spiritual apart from rituals, and are hence called the Jnanakanda (knowledge-portion) of the Vedas.

The Upanishads are also known by the name of the *Vedanta*—a word meaning the end of the Vedas. The Vedanta portions are not always written after the ritualistic portions. Some of them form a portion of the Samhitas, while others are attached to the Brahmanas. Now the Samhitas, the Brahmanas and the Aranyakas are the revelation of the Hindus, and are technically called *Śruti* (heard) in contra-distinction to the remaining part of the Sacred Literature which is called *Smriti* (remembered and handed down by tradition from the saints and sages of olden times). The exact number of the Upanishads is not known. A collection of one hundred and eight Upanishads has been published and all of these are said to have been commented upon by the famous Vidyaranya. The principal Upanishads, some twelve in number, have been commented upon by Śankaracharya, Madhwacharya and others. Some of them have been also translated

into the vernaculars of India as well as into English and some other European languages.

There is not so much reference to external nature in the Upanishads as in the Karmakanda, and hence they were not till late studied with the same zeal as the Samhitas by oriental scholars. But the Upanishads have just begun to demand from all modern thinking men the attention they rightly deserve. This new spirit is no doubt due chiefly to the exertions of such scholars as Prof. Max Müller and Dr. Paul Deussen and to the new Hindu missionary zeal that has exhibited itself of late. "Philological interest had hidden long from view the gems of thought and spirituality to be found in the mine of our ancient scriptures. Max Müller brought out a few of them and exhibited them to the public gaze, compelling attention to them by means of his authority as the foremost philologist. Deussen, unhampered by any philological leanings and possessing the training of a philosopher, singularly well-versed in the speculations of Ancient Greece and Modern Germany, took up the cue and plunged boldly into the metaphysical depths of the Upanishads, found them to be fully safe and satisfying, and then, equally boldly declared the fact before the whole world." The conception of one God, immanent in nature; the idea of the Soul as an entity separate from the mind; the idea that the Soul is eternal; the belief in cycles and in the solidarity of the Universe; the belief in a state of eternal bliss called *Mukti* as the one goal of life; and the idea that

God has to be realized, not merely heard and mentally understood—ideas such as these, which are taught in these Upanishads, are no longer held only in India, but have travelled over the distant seas and have found acceptance with some of the greatest thinking brains belonging to lands unknown to our forefathers. For instance, Schopenhauer, a great German philosopher, exclaims: "In the whole world, there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." The universal principles on which the philosophy of the Upanishads is built, and their teachings which are in entire harmony with the results of modern scientific investigations of external nature, have made these most ancient philosophical writings the admiration of some of the best scientific minds of the day. To the orthodox Hindu their value is really immense; for to him they are not only philosophy, but philosophy and religion combined in one. He believes that they contain the first and the final thought on the spiritual plane that has ever been vouchsafed to man. All the systems of philosophy in India have that one authority, the Upanishads; for in these sacred books are to be found the germs of all the subsequent development of Indian religious thought. Even to-day, the numberless sects of Hinduism—all base their systems of religious thought mainly on the Upanishads. If any sect rejects the authority of the Upanishads, it ceases to be considered orthodox in India. Thus, if the study of the Karmakanda claims our

attention on the ground of its historic and ritualistic interest, the Jnanakanda containing the Upanishads has a still better claim on us, as affording a source of comfort, both here and hereafter.

## The Vedangas.

Let us now proceed to consider what have been called the *Vedangas* or limbs of the Vedas. These branches of learning are so called because they are of great help in understanding the Vedic teaching and quite necessary for the proper performance of Vedic rites. The Vedangas are six in number. They are respectively called Śiksha (Phonetics), Vyakarana (Grammar), Chhandas (Prosody), Nirukta (Etymology), Jyotisha (Astronomy), and Kalpa (Sacrificial Liturgy).

*Śiksha* may be called the science of pronunciation. It treats of the number of letters, their classification, accentuation, quantity or prosodical length, and the vocal organs concerned in producing the articulate sounds. There are also several treatises on *Śiksha*, called *Pratiśakhya*.

*Vyakarana* (Grammar), as a necessary limb of the Vedas, is discussed more or less in the aphorisms of the *Śiksha* books. The names of some grammarians occur in the Aranyakas. Yaska, to whom reference has already been made in connection with the Vedas, mentions several grammarians, of whom Śakatayana has immortalised his name by his famous *Śabdanuśasana*. Panini's Grammar treats of the Vedic

as well as the Classical language. I shall have occasion to speak of this greatest grammarian of the world, in connection with the Indian Sciences.

*Chhandas* (Prosody) has been one of the most ancient sciences; for, even the Rig-Veda, which has been considered to be the oldest literature in the world, is all in poetry. Moreover, the teachers of the science, such as Kraushtuki, Tandi, Yaska and Mandavya themselves belong to a hoary past. The Śakala Pratiśakhya and the Nidana Sutra are some of the ancient books on the subject. Pingala's Chhandas is of much later origin.

*Nirukta* is the great commentary of Yaska on a work called *Nighantu* (Vedic Glossary). Yaska may be said to be the father of the science of Etymology. Max Müller, the great philologist, says, with reference to this work: "There are some discussions in the beginning of the *Nirukta*, which are of the highest interest, with regard to Etymology. While in Greece the notions of one of her greatest thinkers, as expressed in the Cretylus, represent the very infancy of Etymological science, the Brahmans of India had treated some of the vital problems of Etymology with the utmost sobriety."

*Jyotisha* (Astronomy) arose from the need to fix with exactness the times and seasons for performances of Vedic rites and ceremonies. One of the oldest astronomers of India was Parasara followed by Garga. The times of rites and sacrifices were largely regulated by the movements of the moon. The Hindu months

are all named after the constellations along the path of the moon. The names of the twenty-seven constellations are given in the Taittiriya recension of the Yajur-Veda, the twelve months of the year and the eclipse are referred to even in the Rig-Veda, while Astronomy is distinctly called a science in the Upanishads. From this it will be clear that this science has been cultivated from the most early times. We shall consider this subject again in connection with the scientific literature in the more historical times.

The sixth branch of the Vedic learning is *Kalpa*. It consists of three different kinds of laws. First, there are the *Śrauta Sutras*, or concise aphorisms containing a digest of the voluminous rules treated of in the Brahmanas. Then come the *Grihya Sutras*, handy manuals containing aphorisms on the rules of domestic rites and festivals. And lastly, we have the *Dharma Sutras*, in which are embodied the civil and criminal laws. Each of the Vedas has one or more *Śrauta* and *Grihya Sutras* attached to it, different sects of the same Veda following the rules of different Sutras. Many of the rites and festivals mentioned in the *Grihya Sutras* are performed by the Hindus to this day, perhaps in modified forms; but these Sutras are also interesting as giving us glimpses of ancient Hindu domestic life. Accounts of initiation; the Brahmacharya or student life and its completion, when the educated youth returns home, marries, and settles down as a householder; the five principal duties of the householder—duty to gods, duty to the

departed fathers, duty to strangers, duty to lower animals, and duty to the sages—these and other things are very interestingly described in the *Grihya* aphorisms. In the *Dharma Sutras* we find the civil and criminal laws of the Hindus. These books have not only a social and an ethical aspect, but also a religious one. The laws of property and inheritance laid down in these Codes are the basis of the Hindu Law, as it is at present ministered in India. There are several Dharma Sutras by several Rishis, such as Gautama, Vasishtha, Apastamba and Manu. Thus, the Kalpa or the threefold system of laws, contains information about the duties and responsibilities of an Aryan as a worshipper, as a family man and as a citizen.

## The Smritis or The Dharma Śastras.

The *Smriti Śastras*, or works on jurisprudence, are a development of the *Dharma Sutras* referred to above. They are written in verse, and their contents are very much similar to those of the Sutras. Besides laws, properly so called, devotion to God, perfect morality, reverence to tradition and earnest application to business, are some of the subjects treated at some length. Manu is universally believed to have been the oldest of law-givers in India. The book is believed to have been originally in the Sutra prose and subsequently to have been rendered into verse, as we have it now. It is divided into twelve chapters, and treats of the laws and customs and the rules

of government suited to the Hindus. The civil laws contained in the book are the groundwork of the Hindu Law of the present day. The duties of the four castes and the four *Aśramas* (stages of life) are set forth in the chapters on social life. This work has several commentaries on it, the chief being that of Kulluka.

There are more than fifty other *Smritis* written by different sages in different times. As various circumstances came to have their influence on the race, manners and customs of the nation also had to be changed from time to time. Therefore it is that all the *Smritis* have not the same force for all times and places. Thus there are certain *Smritis* said to have authority in the Satya Yuga, but there are others for the Treta Yuga; some are meant for the Dwapara Yuga, while others again are to have authority in the Kali Yuga. The *Smritis* also contain ideas about the principles of religion which are eternal and therefore of equal force in all times; but the religious practices which are based solely on social conditions will have to change with the changes in such conditions. At present different law-books obtain authority in different parts of our country. Thus, in Bengal, the Codes of Manu and Yajnavalkya are chiefly resorted to as authorities; in Benares and the surrounding parts, the Mitakshara of Vijnaneśwara, a commentary on Yajnavalkya, is the sole authority; in Northern Behar and Tirhut, Yajnavalkya, the Mitakshara, the Vivadachintamani, the Vyavaharachintamani,* the Vivadaratnakara, and the Vivadachandra, are the

works consulted; the principal authorities for Bombay are the Mitakshara and the Vyavaharamayukha; in the Dravidian countries, the Mitakshara, the Smriti-chandrika, the Dattachandrika, the Parasara Madhaviya (of Vidyaranya), and the Vaidyanathiya are the chief authorities. Some of these are original works by the ancient sages, but others are compilations based on the ancient books.

With regard to the Indian Laws, certain questions have come to be discussed among the scholars. The treatment of women and Śudras, and the exclusive spirit prevalent among the Brahmins are the chief of these considerations. With regard to women, it is maintained by one party that they were not given any religious instruction, that they had no social or religious liberties, and that their state was one verging on bondage. The opposite party says that women have always been respected, have been allowed to take part in the religious and social rites with their husbands, that they were well informed in religious and other topics, though they were not allowed to disturb society by assuming wilful independence. One set of scholars state that Śudras have been most cruelly treated, made slaves by the three Aryan castes, and not allowed any social or religious liberty. Others hold that the Śudras were not slaves as a class, but only free labourers, though there were also some slaves in the Ancient Aryan India. They are also of opinion that the Śudra could not be allowed to read the Vedas or perform the rites, not only because his ideas of re-

ligion and rituals were different from those of the *Dwijas*, but also because barbarism and want of culture and enlightenment were the real impediments to the Śudra's aspirations to the Vedas. Most of the Śudras could not even pronounce the sacred words, and the Brahmins were so solicitous to keep the Vedic Text from corruption that they jealously guarded it from the Śudras. This latter view is supported by the Manudharma Śastra, which says it is the duty of the Brahmin to instruct all others, and by the Smritis, which lay down that religious instruction ought to be given to all the four castes through the Epic Poems and Puranas, and which even recommend that the Mlechhas might profit themselves by the reading of translations of the Śastras. Again, as regards the Brahmins, some maintain that they were awfully exclusive and jealous of the progress of the other castes, and did not offer to teach or elevate them. Scholars of the opposite party repudiate the idea and say that there is ample evidence to show that many of the other classes did not care to receive religious education, as gradually various kinds of secular learning came into existence. They also say that the Brahmin clung to religious education, because it was also his professional education. That the Brahmin was not jealous of the progress of others but paid homage to wisdom in whomsoever it was found, is seen in such instances as a Brahmin going to Dharma Vyadha, a butcher, to be instructed in religious truths. Indeed, the Code of Manu declares that one ought to

"learn the supreme knowledge even from the man of the meanest birth."

I have said enough to show, I think, what an immense task remains to be achieved in removing some of the hazy notions that are entertained with regard to the ancient law-books of our country and about the times when they were written. A flood of light might be thrown on these and similar subjects by a proper study of these books by some of our countrymen. But it is not a question of mere antiquarian interest, for, as remarked by John D. Mayne, "Hindu Law has the oldest pedigree of any known system of jurisprudence, and even now it shows no signs of decrepitude. At this day, it governs races of men extending from Cashmere to Cape Comorin." A perusal of the ancient *Smritis* has become an almost indispensable element nowadays in connection with the study of the Hindu Law, and as such, possesses an immensely practical interest.

## The Epics.

There are many Epic Poems in Sanskrit, but the two great epics that belong to the class of Sacred Literature are the Ramayana and the Mahabharata. In these books are embodied the manners and customs, the state of society and civilization of the ancient Indians. Monier Williams says, "Although the Hindus, like the Greeks, have only two great epic poems—the Ramayana and the Mahabharata—yet to compare

these vast compositions with the Iliad and Odyssey is to compare the Indus and the Ganges rising in the snow of the world's most colossal ranges, swollen by numerous tributaries, spreading into vast shallows, or branching into deep divergent channels, with the streams of Attica or the mountain torrents of Thessaly. There is, in fact, an immensity of bulk about this as about every other Department of Sanskrit Literature, which to a European mind, accustomed to a more limited horizon, is absolutely bewildering." The story of both the poems is too well-known to require any repetition. The epics are considered to be of great interest to historians as giving an idea of the advancement of the Aryans to the south and their dealings with the original inhabitants of India.

At one time it was supposed that the Ramayana must have been posterior to the Mahabharata, but this view has been given up of late as incorrect. The idea that the Ramayana is a copy of Homer is also abandoned now as baseless. A good many theories are now and then advanced about the personages in the poem and about the incidents related in the story. Many have yet to be verified. The Mahabharata or the story of the great descendants of Bharata, is the most popular epic in India. It is by far the biggest epic in the world, and contains about a hundred thousand couplets in eighteen Parvas. When it is studied sufficiently well by scholars, it will be a most valuable guide in Ancient Indian History. An exhaustive alphabetical index of the proper names

and events occurring in the Mahabharata, together with references to names and events mentioned in some of the other Puranas, is announced to be shortly published by the publishers of the Madhwa Vilas Book Depot. It is expected that this will materially further the cause of Oriental Research.

To the pious Hindu, the epic poems have a religious interest also. There is not a vernacular in India into which the Ramayana has not been rendered, and the people are never tired of telling and retelling the great history of Rama who is to them God incarnate. The characters presented in the Ramayana are the ideal of the Hindus even to the present day. In the words of Monier Williams, "The character of Rama is nobly portrayed. It is only too consistently unselfish to be unhuman, . . . . . heroic, noble-minded, pious, and virtuous man—a model son, husband, brother—whose bravery, unselfish generosity, filial obedience, tender attachment to his wife, fraternal affection and freedom from all resentful feelings, we cannot help admiring." And as to Sita, the same scholar says, "She is a paragon of wife-like virtues." What wonder that the Hindu nation should have these two characters for their ideals? Indeed, there is no other Purana whose stories have permeated the whole Hindu nation and so entered into its very life as the Ramayana with the ideal characters it represents. Lakshmana, Bharata, Hanuman, Sugriva, and Vibhishana live for ever in the sacred memory of the Hindu. It is considered

very meritorious by the Hindus to read chapters of the work every day, and there is no doubt, at all events, that it is an inspiring source of moral culture.

The significance of the Mahabharata to the pious among the Hindus can scarcely be imagined by a foreigner. Its author is regarded as an incarnation of God himself. It is supposed to contain the quintessence of all the Vedas. "The Bharata is the fifth Veda" is a saying current throughout India. The characters described in the work are no less noble than those in the Ramayana. "In speaking of the Mahabharata," says the Swami Vivekananda, "it is simply impossible for me to present the unending array of the grand and majestic characters of the mighty heroes depicted by the genius and master-mind of Vyasa. The internal conflicts between righteousness and filial affection in the mind of the god-fearing, yet feeble, old, blind king, Dhritarashtra, the majestic character of the grandsire Bhishma, the noble and virtuous nature of the royal Yudhisthira; and of the four brothers, as mighty in valour as in devotion and loyalty; the peerless character of Krishna unsurpassed in human wisdom; and not less brilliant, the characters of women—the stately queen Gandhari, the loving mother Kunti, the ever-devoted and all-suffering Draupadi—these and hundreds of other characters of this Epic and those of the Ramayana, have been the cherished heritage of the Hindu world for the last several thousands of years, and form the basis of their thoughts and of their moral and ethical

ideas. In fact, the Ramayana and the Mahabharata are the two encyclopædias of the ancient Aryan life and wisdom portraying an ideal civilization, which humanity has yet to aspire after."

But it is not merely for the delineation of character that the Great Epic is famous. The episodes which form the bulk of the poem are one of its most interesting features. Some of the most beautiful stories are those of Śakuntala, Savitri, and Nala, so well known to our Hindu boys and immortalised by several dramatists and poets in their works, both in Sanskrit, and the Indian vernaculars.

## The Bhagavadgîtâ.

The most famous of all the episodes in the Mahabharata is the Bhagavadgita, or "Song of the Adorable One." If the Mahabharata is the popular Veda, the Bhagavadgita may be said to be the popular Vedanta. It contains the loftiest teachings clothed in a charmingly simple language. There is no subsequent religious thought which it has not influenced. The work has been subjected to much historical criticism. Whether the Gita formed part of the Mahabharata, or was only a subsequent interpolation, whether Krishna, Arjuna and others mentioned in the Gita were historical persons, and whether the great war of Kurukshetra actually took place, have been questions on which there has been much speculation. These and other historical questions can be answered

only after a careful study of the Mahabharata and other ancient books. Historical researches in this direction may not enhance or detract from the value of the Gita as a spiritual treatise, but they are very useful in removing wrong ideas due to ignorance and in convincing ourselves of the truth of the fact.

The main points discussed in the Gita may be summed up in two phrases, "Work without attachment," and "Religious Tolerance." If it is true that unselfishness is the very centre of all morality and religion, then the Gita may be credited to be the one book whose main subject is *Nishkamakarma*, or work without a personal motive. The ideal of life is, in the language of the Gita, "finding rest in unselfish work." "Tolerance" is another grand teaching of the Gita. Karma, Jnana, Yoga, and Bhakti are but different ways of reaching God. Not only this, but "in whatever way the religious soul tries to reach God, God unfolds himself to it in that way." Thanks to this reconciliation of the Gita, the Hindus, as Dr. Hunter says, "are among the most tolerant religionists in the world." It was this spirit of the Gita, we may be sure, that spoke through the Swami Vivekananda before the Parliament of Religions, when he said, "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance." These teachings the Gita makes practical through its recommendation of Bhakti (devotion and love to God). The most unselfish work becomes the easiest of tasks to a man whose mind is attached to God,

and universal tolerance presents no difficulty whatever to one who sees "the presence of the Great Lord in all beings." Though the word "Bhakti" occurs in some of the Upanishads, yet it is in the Gita that the innate spirit of Bhakti has reached its culmination.

I have already said that the Gita has influenced all subsequent religious thought. To-day, its influence is felt more than ever not only in India but also in Europe and America. Emerson and Carlyle were both great admirers of the work. A beautiful translation in verses has been made into English by Edwin Arnold, who calls it "The Song Celestial." Hundreds of editions and translations have appeared in our own days in India as well as in foreign countries.

It would be out of place here to dwell on the Gita exhaustively. I intend to bring out shortly a separate treatise containing my thoughts on this important work in detail.

## The Puranas.

We now come to the next class of Sacred Books which are called the Puranas. The word 'Purana' means 'old,' and some of these books go so far that no trace can be had of their origin. They are as old as the oldest of the races and tribes that make up the Hindu Nation. The number of the Puranas is very large, for every famous place in India has its own *Sthala Purana*, or local account, written in Sanskrit. But the principal Puranas, called the *Maha Purana* are admitted on all hands to be eighteen in number.

The names of these Puranas are also variously given. Besides, some say that there are six Puranas sacred to Brahma (God as the Creator), six sacred to Vishnu (God as the Sustainer of the world), and six to Siva (God as presiding over the dissolution of the world); while another account ascribes ten to Siva. Every list, however, also recognizes the other Puranas as the Upa-Puranas (lesser Puranas). The Puranas are popularly said to have five characteristics: Sarga (creation of the world), Pratisarga (destruction and re-creation of the world), Vamśa (genealogy of Gods, Kings and Rishis), Manvantara (periods of Manu), Vamśanucharita (history of the Kings and Gods). The Puranas are written in what may be called Modern Sanskrit, and are meant to popularise the religion of the Vedas. Various symbolical illustrations are here given to elucidate the philosophical principles inculcated in the Vedas. The lives of saints and kings and great men are all availed of for the purpose of such illustration. Religious exercises, such as prayer, fasts and feasts, offerings, festivals and pilgrimages are also described together with rules for moral culture.

The study of the Puranas is also of great interest to scholars. "The study of Mythology," says Max Müller, "has assumed an entirely new character, chiefly owing to the light that has been thrown on it by the ancient Vedic Mythology." This is equally, if not more, true of the Puranas. Though they were totally disregarded by scholars in the past as not being of any importance, the Puranas are gradually engaging

their attention of late. They are not now regarded as "pious frauds for temporary purposes," though Prof. Wilson once thought them to be so. The histories of the royal dynasties related in the Vishnu Purana are by degrees being admitted as evidences throwing light on antiquarian study. The Vayu Purana and the Matsya Purana are also now generally admitted to be useful for the purpose of history. The most popular of the Puranas is perhaps the Bhagavata, which has been translated into nearly every language in India. In this Purana, great stress is laid on Bhakti or devotion to God as the means to salvation.

Some scholars maintaim that there was no religious instruction whatever given to the Śudras during the Vedic times, and that the Puranas were composed in later times chiefly for the benefit of the Śudras. But in the Śukla Yajurveda, we find a verse which says: "This good word I have spoken for all people; for the Brahman and the Kshatriya, for the Śudra as well as for the Aryan; for our kith and for the savage as well." Whether the Śudras were given no education at all, or whether they were merely prohibited from reading the Vedas and holy books, cannot be finally settled one way or the other without a proper study of our ancient scriptures. The question deserves to be studied a good deal more. At any rate, it must be admitted that the language of the Vedas is so archaic that even scholars find it difficult to make out the meaning of some of the verses therein. The Puranas, in spite of certain things

in which they may not agree with the Vedas, explain the Vedic ideas in a popular way and contain a good many beautiful and illuminating teachings and words of wisdom on Yoga (concentration), Karma (duty), Bhakti (devotion to God), and Jnana (spiritual knowledge). The Pauranika, or expounder of religion through Puranas, is still listened to with great reverence by the Hindus.

### The Tantras.

A passing reference has to be made to a class of works called the Tantras, which also are of a semi-sacred nature. The word 'Tantra' really means a science and may be applied to any religious science, but it is used in a restricted sense when applied to the works under consideration. Except a few Tantras which treat of some abominable things, such as the *Vamachara* (left-hand path or despised way), these books contain many high and sublime philosophic thoughts in them. The forms of worship and ceremonials described in the Tantras are adopted in portions for use by the modern Hindus.

### The Philosophical Systems.

The next branch of sacred learning that claims our attention is the six systems of philosophy. It is in this branch that the Hindu mind may be said to have attained the highest pitch. Even the modern European sees in these philosophies much that is both useful and admirable. Sir Monier

Williams says in one of his contributions to the *Indian Magazine and Review*:—" Indeed, if you will pardon the anachronism, the Hindus were Spinoziates more than 2,000 years before the existence of Spinoza, and Darwinians many centuries before Darwin, and Evolutionists many centuries before the doctrine of evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world." Professor Max Müller remarks that " the transcendent temperament acquired, no doubt, a more complete supremacy in the Indian character than anywhere else." Elsewhere the Professor remarks "I wished to point out that there was another sphere of intellectual activity in which the Hindus excelled—the meditative and transcendent—and that here we ourselves are but too apt to ignore or to despise."

In the six systems, the ancient religious ideas and beliefs, especially as found in the Upanishads, are thought out and arranged in the form of *Sutras* or aphorisms. These systems or schools of philosophy, as they are also called, are the Sankhya, the Yoga, the Vaiśeshika, the Nyaya, the Purva-Mimamsa, and the Uttara-Mimamsa. This part of the Sanskrit literature is so vast that we are obliged to take only a cursory glance, as it were, of some of the most important works.

## The Sankhya.

The Sankhya system is the oldest of these philosophies. The founder, Kapila, is perhaps the oldest

psychologist of the world. The word 'Sankhya' is generally derived from 'Sankhya' (number), and the system is said to have been so named because of Kapila having numbered the elements composing the Universe. But from the Bhashya, we learn that 'Sankhya' means the realization of the true nature of the soul, after a careful discrimination of the true from the false. The Sankhyas are divided into two classes, the Seśwara Sankhyas (believers in God), and the Niriśwara Sankhyas (non-believers in God). It is only the latter that are strict followers of Kapila, and are known by the special name of the Sankhyas.

The work by Kapila is known as Sankhya Shadadhyayee, and as its name implies, consists of six chapters, dealing with nature and soul, intellect and consciousness, the senses and the elements. This work written in short aphorisms has a Bhasya or elaborate commentary on it by Vijnana Bhikshu. Of the several minor books in this system, the Sankhyakarika by Iśwara Krishna, with the commentary of Gaudapadacharya, is the most important. According to Kapila, "the absolute cessation of the threefold misery is the highest goal of human life." All misery is caused by the soul identifying itself with matter, and freedom from matter is the only way to bliss. In all the six schools of philosophy, the soul is understood to be distinct from the mind.

The greatest doctrine of Kapila is, perhaps, his Parinamavada, or the evolution of the world from primal matter. He believes that the whole universe

already existed in its cause *Pradhana,* and is only a gradual unfoldment of it. This is quite in harmony with the opinion of the modern scientist, who never believes that something could be produced out of nothing. The psychology of the Sankhya is accepted by all the other Hindu systems.

## THE YOGA.

The Yoga Philosophy is originally said to have been propounded by Patanjali, but references to Yoga may be found in many of the Upanishads. Patanjali may, however, be said to have systematised the thoughts, more than any one before or after him. His aphorisms are the highest authority on Yoga. Other writers on the subject differ from him, if at all, only in certain philosophical matters.

The word 'Yoga' means yoking the mind to one thought. The *Seśwara Sankhyas* (Sankhyas believing in God) are followers of this system. They admit all that is said by Kapila, but say that the soul can never free itself from matter, unless it learns to think always of God. The Yoga aphorisms of Patanjali give many rules for fixing the mind exclusively on God. They exhibit a careful study, investigation and analysis of the religious faculties of man, which the student of psychology cannot afford to ignore. The Sutras have a commentary by Vyasa, identified by some with the author of the Vedanta Sutras. Of the other works on Yoga, Yogavartika by Vijnana Bhikshu is perhaps the best known.

## The Vaiśeshika.

The founder of the Vaiśeshika system is Kanada. The system is so named because it postulates the co-existence of Viśeshas (particularities) with all the substances in their atomic state. Other names for this system are Aulukya Darśana (the system of Uluka), Padarthavijnanaśastra (the science of the chief primary categories), and Tarka Śastra (the science of reasoning). This last word, Tarka, however, is now applied to all rational systems including the heterodox ones.

The work of Kanada is divided into ten chapters dealing with various subjects. The six primary categories mentioned in the system are Dravya (substance), Guna (quality), Karma (action), Samanya (generality), Viśesha (particularity), and Samavaya (co-existence). A seventh category, called Abhava (non-existence), is also admitted by later writers on this system. An exact knowledge of the nature of these categories with their sub-divisions, is said to destroy all sorrow and lead the soul to eternal bliss. The doctrine peculiar to this school is the Atomic Theory, whence, perhaps, the names Kanada, Kanabhaksa, and Kanabhuk as attributes of the founder are derived. Tiny parts called 'Anus' or atoms are assumed to be the material cause of the universe, while God is said to be the efficient cause. The atoms being eternal and being unchangeable in nature, are necessarily without parts by which they could be distinguished from one another. Hence the

doctrine of the Viśeshas (distinguishers) already referred to.

The aphorisms by Kanada have the commentary of Praśastapada, which in its turn is commented upon by the famous Udayanacharya, who has written many works in refutation of the heterodox systems. There is also another commentary, called *Upaskara*, on the Sutras. An introduction to this system may be found in a small book called *Saptapadarthi*, which is comparatively of modern date.

## The Nyaya.

The Nyaya system of Gautama, or Akshapada as he is also called, is often called Hindu Logic, but the latter is an evident misnomer, for the system treats of a good many things besides the rules of reasoning. The Nyaya system has a huge literature of its own. Colebrooke says: "No department of science or literature has more engaged the attention of the Hindus than the Nyaya, and the fruit of their lucubrations has been an infinity of volumes, among which are compositions of celebrated men." But by this we should not be led to suppose that this Nyaya literature is the biggest of all. The Vedanta School, which we shall take up for consideration presently, possesses at least as vast a literature as this branch.

The treatise of Nyaya Aphorisms is divided into five chapters of two sections each. It has many commentaries, the chief being the Vatsyayana Bhashya. The best introduction to the Philosophy is perhaps

the Tarka Bhasha of Keśava Miśra, which has several commentaries. The atomic philosophy of Kanada is also found in this system, and the teachings about God and soul are practically the same. The categories herein enumerated are sixteen. The rules and terminology used in the Nyaya Philosophy about the laws of reasoning, have been accepted by all Philosophers in India.

We have here to make a passing reference to a later development of the Nyaya Philosophy. In comparatively modern times, an attempt was made to construct a new consolidated system out of the materials in the Vaiśeshika and the Nyaya systems. The best introduction to this new phase of " Indian Logic " is the Tarka-sangraha of Annambhatta. A series of commentaries on commentaries has been occasioned by this small book, which is now generally put into the hands of a beginner in Indian Logic. Another work which gave rise to a similar series of learned works in this department has been the Tattwachintamani of Gangeśopadhyaya. This new phase of Tarka found its utmost development in the hands of certain scholars in Bengal; and the South Indian Pandits of the present day study this branch almost to the exclusion of the original Sutras and Commentaries.

### The Purva Mimamsa.

All the systems hitherto reviewed lay much stress on independent reasoning, though they do not reject

the authority of the Vedas. The two Mimamsa systems, on the other hand, start with the express purpose of findimg the true import of the Vedas. The Purva Mimamsa (First Inquiry into the meaning of the Vedas) is chiefly hermeneutical in its nature. It is called the first inquiry, not only because it confines itself to the Karma-Kanda or first portion of the Vedas, but also more probably because it was desiderated before the Uttara-Meemamsa (Second Inquiry) came into being. It may be said to be an orthodox reaction against the doctrines of philosophers purely rational, for its object is to insist on the performance of Vedic rites. It is for this reason that it is also sometimes called the Karma-Mimamsa or "Inquiry into religious works."

The founder of the system is Jaimini, who wrote a work in Aphorisms divided into twelve chapters. It has an elaborate commentary by Śabara Swami. The subjects of discussion are called *Adhikaranas*, and the rational way in which the discussion is carried on, won such admiration of Max Müller, that he exclaims: "To me, these Mimamsaka discussions are extremely attractive and for accuracy of reasoning they have no equal anywhere." Jaimini's work is also on this score named Nyayalakshana (the science of reasoning). Another name for the Mimamsa is Nyayasahasri, which means "teaching of a thousand subjects." The method of reasoning applied being perfectly general, the Nyayas (rules) laid down by Jaimini are also accepted by the other schools. The

controversial literature of the several Vedantic schools is mainly based on these Nyayas. These Nyayas are largely quoted in works on Grammar, but the Nyayas of Grammar are scarcely accepted outside the sphere of that science.

The cannons of interpretation as laid down by Jaimini are strictly followed by the commentaries on Smritis. Our courts of justice are likewise guided by Jaimini in the interpretation of Smriti Texts. Colebrooke's remarks on the subject are worth quoting here. He says: "The disquisitions of the Mimamsa bear, therefore, a certain resemblance to judicial questions and, in fact, the Hindu Law being blended with the religion of the people, some modes of reasoning are applicable and are applied to the one as to the other. The logic of the Mimamsa is the logic of law, the rule of interpretation of civil and religious ordinances. Each case is examined and determined upon general principles, and from the cases decided, the principles may be collected. A well-ordered arrangement of them would constitute the Philosophy of law, and this is in truth what has been attempted in the Mimamsa. Some of Jaimini's rules of interpretation have their parallel in the jurisprudence of other countries. His *Vakya-śeshanyaya* may be compared with the rules of Roman Law, 'the antecedent has relation to that which next follows unless thereby the meaning of the sentence is destroyed', 'from that which goes before and from that which follows is derived the best interpretation.' His

Apachcheda Nyaya agrees with the Roman Rule, where there are two repugnant clauses in a will, the last shall prevail."

There are two sub-schools of the Purva-Mimamsa, the school of Kumarila Bhatta and that of Prabhakara. There are a few differences of opinion between the two schools, the chief of which are about the number of proofs, the sentence and its construction, and about the metaphysical question of the nature of Mukti (eternal bliss). The divergences of opinion about *Abhihitanvaya* and *Anvitabhidhana* has a parallel in the modern philological discussion as to whether the sentence or the word is the unit of language.

Besides the Bhashya of Śabara Swami, there are several works on the subject, the chief of which are the Ślokavartika by Kumarila Bhatta, and the Jaiminiya Nyayamalavistara of the famous Vidyaranya.

## The Vedanta.

The last school of philosophy we shall here consider is the Vedanta of Vyasa. We have already seen that the term Vedanta is a synonym for the Upanishads. While all other Philosophies, except the Purva-Mimamsa, rested their conclusions mainly on rationalistic foundations and gave a secondary place to the Śrutis, the Sutras of Vyasa assigned the most prominent place to the authority of the Upanishads and made reason subservient to it. It is for this reason that Vyasa's system came to be known as the

Vedanta Philosophy. Another name for it is Uttara-Mimamsa (Second Inquiry into the meaning of the Vedas). This name is in contradistinction to 'the first inquiry.' The Vedanta confines its attention to the interpretation of the knowledge portion of the Vedas, just as the Purva-Mimamsa treats exclusively of the ritualistic portion.

The aphorisms of Vyasa, also called the *Brahma Sutras*, are divided into four chapters. The first chapter is to show that all the Upanishads declare the existence of the one true God, who is the Creator, Sustainer and final Dissolver of the Universe, and who in His essence is pure Existence, Knowledge and Bliss. The second chapter is a rational refutation of all the antagonistic systems; the third treats of worship; while the fourth relates to liberation or final beatitude.

The Upanishads, the Bhagavadgita and the Vyasa Sutras are known as Prasthana Traya (the Triad of Philosophy). There have been numerous commentaries, both in ancient and modern times. But the ancient commentaries have become almost all extinct, though their ideas have been revived by the post-Buddhic commentators. The chief of these are Śankaracharya, Ramanujacharya, Madhwacharya, Vallabhacharya, Nilakantha Dikshita, and Vijnana Bhikshu.

The commentaries may, in general, be divided into three classes according to the view they take of the Vedanta Philosophy. They are the Adwaita

(non-dualist), Dwaita (dualist), and Viśishtadwaita (qualified-dualist). These three sects have existed from very ancient times. The latest representatives are the three great South Indian Philosophers, Śankaracharya, Madhwacharya, and Ramanujacharya. All other sects may be included in one or the other of these classes, so far as their philosophical principles are concerned.

Each of these sects has a vast mass of Vedantic literature of its own. The commentaries on the *Prasthana Traya* have various names, such as Bhashya, Tika, Vyakhya, Tippani, of which all except the Bhashya are mere explanations of the difficult words and phrases in the text. The Bhashya aims at bringing out a philosophy from the texts. The texts are only taken as authority, and a good deal of original discussion forms the main part of each Bhashya. No new orthodox sect can be started in India without harmonizing the texts of the *Prasthana Traya*, and especially the Vyasa Sutra with the new philosophy. We can only mention the most important Vedantic works here. Of the Adwaitic works, the Bhashya of Śankaracharya has already been mentioned. Besides his Bhashya on the *Prasthana Traya*, he is also the author of some minor original works, such as the Upadeśa-sahasri, the Vivekachudamani, the Dakshinamurthi-stotra, and the Panchikarana. His works have several commentaries, called Tikas, the chief being those of Vachaspatimiśra and Anandagiri. Other important writers on the subject are Vidyaranya,

Sankarananda, Madhusudana Saraswati, and Brahmananda. These have not only commentated on the Prasthana Traya independently of Śankara, but written original works of their own.

Of the Dwaita works, the chief that deserve mention are the Bhashyas of Madhwacharya (also called Ananda Tirtha and Purnaprajna). He wrote three other works on the Vedanta Sutras besides his Bhashya, and two commentaries on the Gita. He is also the author of ten small works called Prakaranas, which discuss the various philosophical theories, and also of some other works of a miscellaneous nature. Jayatirtha is the most famous commentator on Madhwacharya. The *Sudha* of Jayatirtha is the elaborate commentary on Anuvyakhya so much esteemed by the Madhwa Pandits. Of the other writers of the Dwaita sect, Raghavendra Swami, who has written commentaries on the principal Upanishads, is the most famous.

Ramanujacharya's Bhashya, called the Sri Bhashya, is the chief work on Viśishtadwaita. This Acharya has also written a commentary on the Gita. Some Prakaranas, such as the *Gadyatraya* (three prose works on devotion) are also his production. His Vedanta-tattwa-sara is an independent work. Vedantadesika is a very famous writer of this school.

It is only the Adwaitavada or the non-dualistic form of the Vedanta as explained by Śankara, that is much known to scholars in Europe. That is the reason, perhaps, why Max Müller compares the

Vedanta with the philosophy of Berkeley, who taught the phenomenal nature of matter. He says: "No one who can appreciate the lessons contained in Berkeley's Philosophy will read the Upanishads and the Brahma Sutras and their commentaries, without feeling a richer and wiser man." Dr. Paul Deussen, who is a great admirer of Śankara, says: "And the system of Vedanta, as founded on the Upanishads and Vedanta Sutras and accomplished by Śankara's commentaries on them equal in rank to Plato and Kant, is one of the most valuable products of the genius of mankind in his researches of the eternal bliss." But the systems of Ramanuja and Madhwa, no less than that of Śankara, deserve the careful study of all scholars, for the study of Vedanta would not be complete without them. If Śankara has studied the Vedanta from the standpoint of knowledge, the two other Acharyas have studied it from the standpoint of love and devotion. English translations of the chief works of Ramanuja and Madhwa have recently appeared, and there is every hope that the originals themselves will be largely read in future.

The student of comparative religion and philosophy can never afford to ignore the study of these works, whose ideas are living to the present day in the heart of every thoughtful Hindu. But to the Hindu himself, the study has got a further interest; for, in the words of Max Müller, "Philosophy in India is what it ought to be—not the denial, but the

fulfilment of religion; it is the highest religion, and the oldest name of the oldest system of philosophy in India is Vedanta, that is, the end, the goal, the highest object of the Veda."

The Vedas, the Vedangas, the Smritis, the Puranas, and the two Itihasas (Epics), together with the six systems of Philosophy form the Sacred Literature. The fourteen Vidyas, or varieties of learning, so well known in this country, are included in this branch. Of course, it is not pretended that an exhaustive treatment of the important works of this class has been given in the preceding pages. I have only tried to impress on the reader the vast importance of a study of the several branches of learning on various grounds. It is with this end in view that elaborate discussions as to the time or authorship and other various interesting questions, have not been accepted as within the scope of this book. This remark applies not only to the Sacred Literature, but also to the Secular Branch, to a consideration of which I shall now proceed.

## SECULAR LITERATURE.

I have stated at the start that the Sanskrit language is a holy language to all the Hindus, and contains a vast amount of holy literature. But this should never lead the reader to suppose that the language is not adapted for secular purposes, that it is incapable of expressing social ideas and aspirations and that it cannot possibly have anything to do with

secular matters. Though it is true that the early literature of India was almost purely religious, yet Hinduism was by no means antagonistic to the growth of poetry and drama, or of science and arts. The very Vedas and Vedangas contain ample evidence to show that the Hindus have been from the earliest times famous for their literary activity and scientific research, as well as for their religious attitude and philosophical enquiry. Indeed, the first sciences and arts that appeared in India owe their origin more or less to the Vedas themselves. Thus, Grammar, Poetry, Music, Philosophy, Mathematics, and Astronomy, were all directly or indirectly based on the Vedas. That Sanskrit, even in its archaic Vedic form, was also the spoken language of the people is implied in some of the oldest Riks of the Vedas, while there is more than ample evidence, as Dr. Bhandarkar has admirably proved, to infer that classical Sanskrit must have once been the spoken language of the people, and as such, sufficient to express all their ideas and aspirations. It is, therefore, no wonder that there should have been hundreds of Sanskrit works on various sciences and arts, as well as on poetry and drama. Indeed, Sir William Jones, struck with the astonishing magnitude of this literature, remarks, 'Wherever we direct our attention to Hindu Literature, the notion of infinity presents itself; and surely the longest life would not suffice for a single perusal of works that rise and swell protuberant, like the Himalayas, above the bulkiest compositions of every land, beyond the confines of India."

The Secular Section of Sanskrit Literature may be said to consist of works on poetry, drama, prose, grammar, philosophy, rhetoric, prosody, dramaturgy, and lexicography; in this list shall also be included the treatises on science and arts. I now propose to take a rapid survey of these various classes of works.

## Poetry.

Sanskrit Poetry may be said to be of three kinds, epic, lyric, and didactic. There are so many books belonging to each class that we can take up only a few of the most important.

Kalidasa of the world-wide fame stands as the first of the Kavya writers. His *Raghuvamśa, Kumara-sambhava* and *Meghaduta* are among the most popularly read of the Kavyas. The Raghuvama is an epic poem of nineteen cantos containing a life of Rama and an account of his fore-fathers and progeny. The poem ends in rather an abrupt way not expected in Indian books, and the tradition is that a good deal of the poem is lost. The Kumara-sambhava is another epic poem by Kalidasa. The birth of Kumara or the War-God to Śiva and Parvati, and the slaying of the demon Taraka, are the main topics of the story. The Meghaduta or Cloud-Messenger is a lyric piece in two cantos. An exile Yaksha thinking of his wife at home sends her a message by a cloud. The scenes and countries over which the cloud is to pass, are described in beautiful language.

Kalidasa's Kavyas have been always considered as specimens of perfect poetry. He is noted for his apt similes. His language is simple and the style elegant, while his thoughts are highly impressive. His Meghaduta is, perhaps, the best descriptive poetry in Sanskrit. The book has had a good many imitations, though none of them have reached the excellence of the original. His genius and originality have made him by far the most famous of Sanskrit poets. Among the other works that are attributed to him is the Ritu Samhara (Cycle of Seasons), a description of the six Indian Seasons. The work manifests great observation and skill in the description of nature. The *Śyamala Dandakam* is a short prose-poem in praise of Saraswati and is written in a melodious language. Though there are other works in poetry ascribed to Kalidasa, their authorship is disputed by many of the modern scholars.

The *Buddha-Charita* of Aśwaghosha is a Mahakavya (a great artificial epic) treating of the legend of Buddha. This "story of Buddha" was translated into the Chinese language. The style is very simple and beautiful. Owing to a great similarity between his fancies and those of Kalidasa, it is believed by many scholars that one of them must have been based on the other.

Bharavi's *Kiratarjuniya*, the *Śiśupalavadha* of Magha, and the *Naishadha* of Sriharsha, are the poems next in popularity to Kalidasa's three works mentioned above. They are sometimes known

as the "Brihat-Traya," the three great Kavyas. The Kiratarjuniya is a reproduction of the story in the Mahabharata, which describes the fight between Śiva in the guise of a mountaineer and Arjuna, one of the Pandava brothers. Its language, though not very easy, is a good example of grave and vigorous Sanskrit. In style the poem is in no way inferior to the Śiśupalavadha of Magha. The latter is a long poem of twenty cantos, and is considered a standard work in the classical style. Though containing sensual thoughts here and there, the work leaves no doubt as to the wide knowledge of the author. How Śiśupala insulted Krishna at the Rajasuya sacrifice performed by Yudhishṭhira and how Krishna slew him, is the main subject of the poem. This poem is less stiff than the Naishadha of Sriharsha. The Naishadha or the Naishadhiya-Charitam, as it is also called, is the most famous poem in India. It tells the story of Nala and Damayanti in twenty-two cantos, but according to tradition, the poem is much longer. Though containing a good many fine imaginative ideals and abounding in description, the language is much too difficult for the average reader to appreciate the beauties of the poem. The indigenous Pandits consider it as the standard of perfection in every respect. *Nalodaya* is the name of a poem on the same subject as the Naishadha, and the work, which is in four cantos, is ascribed to Kalidasa. The authorship, however, is questioned by a good many scholars.

Numerous commentaries have been written on the above six works. Mallinatha's glossaries, however, are so lucid that they are almost exclusively consulted by the student nowadays.

*Bhatti-Kavya* is a poem of twenty-two cantos, describing the story of Rama. The value of the poem lies in its illustration of the grammatical forms and rhetorical devices. Though much of the beauty and poetic fancy is sacrificed at the altar of this self-imposed task, there are passages showing that the author had really considerable poetical genius.

Bhartrihari, with whom Bhatti is identified by some, is most famous for his three *Śatakas:* the Niti Śataka, the Śringara Śataka, and the Vairagya Śataka. The Niti Śataka takes an ethical view of life, and contains a number of sensible verses fit to be a guide to a beginner in the formation of character. The second Śataka treats of the blind view of life, of the imprudent and reckless man in the flush of youth and health, while the Vairagya Śataka dwells on the vanity of earthly joys and the peace of mind that comes to the soul attached to God.

Bilhana was also a great poet of genuine feeling. He writes in a simple language and in musical and flowing verses. His *Vikramankadeva-charita* is a Kavya describing a King. His *Chourapanchaśika* also exhibits considerable poetic merit.

Kshemendra wrote some poems of great merit. His *Chaturvarga-Sangraha* is a concise exposition of the four great motives of human action known

as the Purusharthas. He was also the author of summaries of the Ramayana and the Bharata. The *Brihat-Katha-Manjari* is said to be a Sanskrit translation of a work written in the Paiśachi dialect by Gunadhya. His style is much like that of Bilhana.

*Vedanta Deśika,* whose name has been mentioned in connection with the *Viśishtadwaita* philosophy was not only a logician and theologian, but also a great poet. Besides the *Paduka Sahasra* and the *Raghuviragadya,* both written in praise of Rama, he has also written a long epic poem called Yadavabhyudaya, describing the advent and life of Sri Krishna. Though there is no originality either in the choice of the subject, or in the manner of treatment, the fluency of style and the suggestiveness of the ideas have won the admiration and praise of the famous scholar Appayya Dikshita, who, though his bitter opponent, was large-hearted enough to write an elaborate commentary on the Yadavabhyudaya.

Nila Kantha, a descendant of this Appayya Dikshita, was the author of *Śivalilarnavam,* a long poem describing the history and actions of Śiva during his incarnation. The *Gangavataranam* (descent of the Celestial Ganges), the *Kalividambanam* (a description of Kali Age and its frailties), and some two other small poems are also ascribed to him. Nila Kantha's style is said to be characterised by beauty of language, variety of description, and fine sentiments set in flowing verses.

Jayadeva's lyric, the *Gitagovinda,* is a popular poem full of lyric songs. It is in praise of Krishna, and is interesting as giving an insight into the music of Ancient India.

I have barely mentioned only a very few of the most important of the Sanskrit poems, and have left out a good many for fear of tiring the reader's patience. The beauty of the Kavyas can never be appreciated unless they are read in the original. A Kavya has been described as "an expression in beautiful form and melodious language of the best thoughts and noblest emotions, which the spectacle of life awakens in the finest souls." That it is really so can only be understood by a genuine student of Kavya. The Kavyas are of great value not only as records of Hindu manners and customs of various times, but also as works of poetic art. It would be no exaggeration to say that the Indian Poets stand equal to any in the world in the art of painting the sublime and the beautiful and in the expression of thoughts and feelings in a pleasing and impressive way.

## Dramatic Writings.

Perhaps, in no other branch has Sanskrit poetry so successfully held its own against similar literature in other languages of the world as its dramatic writings. The value of these works consists mostly in their being a perfect picture of the lives, manners and customs of their times, as well as of the most interesting features of the Hindu religion and civilization. A correct esti-

mate of the exact bulk of the dramatic literature cannot be had, because a good many plays have not yet seen the light. It is said that Sir W. Jones "was led to suppose that the Indian Theatre would fill as many volumes as that of any nation in ancient or modern Europe." As Prof. Weber says:—"The number of dramas that have been published in India is already very considerable and is constantly being increased." I shall, therefore, mention the plays which are most important and the most widely read.

The *Mrichchakatika*, or the "Toy Clay Cart," is a play of considerable merit. The story describes how Charudatta, reduced to poverty through his generosity, was brought to the very brink of ruin by Samsthanaka, a person of a depraved character, and how he finally got over the difficulty. The play well illustrates how virtue is its own reward. "The dexterity with which the plot is arranged, the ingenuity with which the incidents are connected, the skill with which the characters are delineated and contrasted, the boldness and felicity of the diction, are scarcely unworthy of our dramatists."

The next name which has to be mentioned here is that of Kalidasa, the prince of dramatists. His *Śakuntala* which has immortalised his fame in the whole civilized world, is the best of his productions. The Hindu's admiration for the play is beyond all expression. "Of all kinds of composition, drama is the best, and of the dramatic writings, the Śakuntala of Kalidasa is the most charming." Europeans are no less

warm in heaping encomiums on the work. Says Alexander von Humboldt, "Kalidasa, the celebrated author of the Śakuntala, is a masterly describer of the influence which nature exercises upon the minds of lovers. Tenderness in the expression of feeling and richness of creative fancy have assigned to him his lofty place among the poets of all nations." "No composition of Kalidas," says Monier Williams, "displays more the richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of the human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter-workings of its conflicting feelings in short, more entitles him to rank as the Shakespeare of India." The admiration of Goete, himself a great poet, is almost without bounds.

He says:—

"*Wouldst thou the young year's blossom and the fruits of its decline,*
*And all by which the soul is charmed, enraptured, feasted and fed?*
*Wouldst thou the earth and heaven itself in one sole name combine?*
*I name thee, O Śakuntala! and all at once is said.*"

The Śakuntala is a dramatic adaptation of the well-known story of Dushyanta taken from the Mahabharata. The slight deviations that are introduced greatly heighten the dramatic effect and give a free scope to the poet to show his genius and skill.

The *Vikramorvaśi*, "Urvaśi won by Valour," is another play of Kalidasa based on a Pauranic legend. It treats of events partly terrestrial and partly celestial. The story relates how Pururavas rescued Urvaśi from *Rakshasas* (demons) and finally married her with the permission of Indra.

The *Malavikagnimitra* forms the third drama written by Kalidasa. It tells how King Agnimitra fell in love with Malavika, one of the Queen's attendants, and married her after a great many trials. The attendant finally proved to be really a princess, who came to the King's Court through her having fallen into the hands of some robbers.

We can never sufficiently appreciate the skill of Kalidasa as a dramatist. His skill in the construction of the plot, the richness of his fancy, the delicacy with which he portrays human feelings, the masterly manner in which he delineates the characters, and the charming language in which he clothes the noblest thoughts, mark him for ever as one of the greatest dramatists the world ever saw.

Bhavabhuti stands only next to Kalidasa as a play-writer. His three plays, which have come down to us, are all of great poetic beauty. The *Mahaviracharita* is a life of Rama down to his coronation. The description of scenery reveals Bhavabhuti as a masterhand in painting the grand and the beautiful. As the title implies, the heroic sentiment is the one kept up throughout the play, and for this purpose the author deviates from the Ramayana in certain points.

The *Malatimadhava* is a story of how *Madhava*, son of the Prime Minister of the King of Vidarbha, fell in love with *Malati*, daughter of the Prime Minister of Ujjain, and married her, in spite of the King who wished to get her married to a favourite of his own.

The *Uttara-Rama-Charita* is an account of Rama's later life, and the main subject is the banishment of Sita and her re-union with her husband after a long solitude. The chief sentiment of the play is pathos, in the delineation of which the poet has no rival. The *Uttara-Rama-Charita* is the best of his plays. The popular Sanskrit saying runs, "Bhavabhuti surpasses (his rivals) in the *Uttara-Rama-Charita*." "Bhavabhuti is skilful in detecting beauty even in ordinary things and actions and in distinguishing the nicer shades of feelings. He is a master of style and expression, and his cleverness in adapting his words to sentiment is unsurpassed."

The *Ratnavali*, the *Nagananda*, and the *Priyadarsika*, are plays said to have been composed by Harshavardhana. The authorship of the plays, however, is seriously doubted by modern scholars. Whoever the authors may be, it cannot be denied that chaste diction, melodious versification, and tenderness of feeling, pervade all the three plays. The *Ratnavali* relates how *Vatsaraja* fell in love with the beautiful *Sagarika*, an attendant on his queen. The story is much like that of the Malavikagnimitra, though there are certain differences. The Nagananda is a

sensational piece "with a Buddhistic colouring," as Prof. MacDonnell says. Though the hero is a Buddhistic Saint, the play itself is a curious mixture of the Hindu and the Buddhistic elements, the characters, the scenes and the incidents being mainly Hindu. The Priyadarśika is almost the same as the Ratnavali in its subject matter.

The *Mudra-rakshasa* of Viśakhadatta is the only historical play in Sanskrit. It relates to the times of Chandragupta, the Maurya King. The intrigues of the Brahmin Chanakya to win over to Chandragupta's side the noble Rakshasa, the Minister of the deposed Nanda King, form the main part of the story.

The *Venisamhara* of Bhatta Narayana is another popular play in India. The whole of the Mahabharata is dramatised, and certain additions and alterations have been effected in the original. The drama, as its name implies, is an allusion to the dragging of Draupadi by the hair in the public assembly by Duśśasana, a brother of Duryodhana, and the story ends with the binding of Draupadi's braid of hair and the coronation of Yudhishthira.

The *Prabodhachandrodaya*, of Krishna Miśra, is a play which presents the whole of Vedanta Philosophy in a nutshell. The chief virtues and vices are made here the actors and actresses, and the novelty of the arrangement of the plot and the high appreciation of the work by the Pandit class, made the play so popular that many works were written in imitation.

Space forbids me to take up some of the longer plays, some of which are really excellent productions.

Nor can I here enter into a discussion of the origin of the Indian Drama, and consider the merits or otherwise of the conjecture that it has a Greek origin. I shall only state that the varieties of conduct and construction are strongly in favour of the view that the Indian Drama is wholly indigenous in origin and growth. "The Indian Drama acquitted itself brilliantly in the most varied fields." Its influence therefore, can never be over-estimated. Though Sanskrit has long ceased to be national and has been confined to the literary class, yet there can be no doubt that it is calculated to bring within the reach of its student the best culture of Ancient India.

## Sanskrit Prose.

I have already referred to the Sutras and Bhashyas in connection with the Sacred Literature. These are all in prose, but they are so much stuffed with matter and technical expressions that we can scarcely expect any rhetorical or poetic beauties in them.

Several causes have contributed to the scantiness of prose in Sanskrit. I shall mention the few works that are most well known.

Dandin's *Daśakumaracharita* is the earliest of prose works that have seen the light. It is written in elegant prose, and may be said to be fairly intelligible. The work is interesting as treating of the domestic life of the author's time. The romance furnishes a good opportunity to the reader for the study of grammatical forms. The subject matter is the

adventures of ten princes, as related by themselves to an emperor.

The *Vasavadatta* of Subandhu is a good illustration of the expressive power of Sanskrit. There is nothing original about the plot, which refers to the marriage of Udayana and Vasavadatta, the princess of Ujjain, but the work may be said to have almost exhausted the various styles of prose-writing. In the words of Dr. Hall, "What with the comprehensive range of his hagiology, his familiarity with the bye-paths of older days, his matchless command of Sanskrit vocabulary, and his mastery over the anomalies of its grammar, he is indeed not seldom an enigma to his scholiasts." The Doctor is rather hypercritical in his estimate of the romance as well as of the whole Sanskrit literature, when he says that indelicacy tinges Subandhu's work throughout, and extends the charge to the whole of Indian literature.

The next prose-writer that deserves mention is Bana, whose *Kadambari* remains to this day an admirable monument of literary art. It is a beautiful romance containing the story of a princess named Kadambari. The *Harshachairta* of the same author gives us a good account of the life of Harsha, King of Kanouj, and as such, is of some historical importance. Bana is famous for his skill in the constructive art, description of natural scenery, poetic imagination and command of language. His characters are also well depicted. The predominating beauties have made his romances very popular among the Pandit

class, in spite of some serious defects, such as redundancy and obscurity. The *Gadyachintamani* and the *Tilaka-Manjari* are prose romances by Jain authors, who closely follow Kadambari in style and language.

## Fables and Fairy Tales.

To this class must also belong the Sanskrit fables and fairy tales: "The study of Fables," says Max Müller, "owes its new life to India, from whence the various migration of fables have been traced at various times and through channels from East to West." The earliest beginnings of Sanskrit fiction must be traced, perhaps, to the *Jataka Tales*, which give an account of previous births of Buddha and the Buddhistic Saints. The mode of narration is a special feature of all the fables. Each hero relates stories in support of his own views, and the process is continued to the end of the story.

The *Panchatantra* is the most popular work of the class. It is divided into five chapters and was originally intended as a manual of general instruction in the principles of conduct. Its charming style and simple language have commended it to all readers. It has been translated into several languages even outside India.

The *Hitopadeśa* is a popular book of fables based on the Panchatantra. The frame work and object of both the books are the same. Hitopadeśa is an easy introduction to the study of Sanskrit.

The *Vetalapanchavimśati*, or the twenty-five stories of Vetala related to King Vikramaditya, is a clever composition. The *Simhasana-dwatrimśati* is another collection of stories related by the images of Vikrama's throne to King Bhoja.

The *Kathasaritsagara* is a huge poetical work containing a good many stories.

Says Weber :—" Allied to the fables are the fairy tales and romances, in which the luxuriant fancy of the Hindus has in the most wonderful degree put forth all its peculiar grace and charm. These two share with the fables, the characteristic form of setting just referred to, and thereby, as well as by numerous points of detail, they are sufficiently marked out as the original source of most of the Arabian, Persian and Western fairy tales and stories."

Before we leave the subject of Sanskrit prose, we have to consider a class of compositions, called *Champus*, which are mixtures of prose and verse. Their number is very numerous, but only a few are accessible.

The Nalachampu of Trivikrama, the Ramayana-champu of King Bhoja, the Viśwagunadarsa of Venkatadhwari, the Bhagawatachampu of Abhinava Kalidasa and the Nila-kantha-vijayachampu of Nilakantha Dikshita, are the most popular. The very title of these works suggests the subject matter, and I shall not therefore say more about them. The style of the Champus is very artificial, as a rule.

## GRAMMAR.

Reference has already been made to the Prati-śakhya and Yaska's Nirukta, which contain grammatical discussions. A bare mention of Panini's name has also been made, but it is now necessary to consider his work along with the later works on the Science. Though Panini's Ashtadhyayi is the earliest systematic treatise extant, it is clear from the nature of the work that a long succession of grammarians must have laboured at the science before the construction of this work. In fact, Panini himself mentions the names of several grammarians, such as Gargya, Sphotayana, Śakatayana, Apiśali and Galava. Besides, we have quotations from several other grammarians in the commentaries on Panini. "The Grammar of Panini stands supreme among the grammarians of the world, alike for its precision of statement and for its thorough analysis of the roots of the language and of the formative principles of words. By employing an algebraical terminology, it attains a sharp succinctness unrivalled in brevity, but at times enigmatical. It arranges in logical harmony the whole phenomenon which the Sanskrit language presents, and stands forth as one of the most splendid achievements of human invention and industry."

Katyayana was the author of *Vartikas* on Panini. The main purpose of the Vartika is said to be "to explain obscurities, supply the omissions, if any, in the original, and correct any inaccuracies therein."

Patanjali has written a Mahabhashya on Panini. It deals with 1713 of the Sutras of Panini. The style is a model of the chastest Sanskrit prose.

The grammatical literature, though very huge, consists of works based mainly on the above three works. Only the method and order are changed in the later books, but no additonal matter is to be found in them. The most important of these will be noticed here.

The *Kasika* is a commentary on Panini written by Vamana and Jayaditya. The Vakyapadiya of Bhartrihari, mentioned elsewhere, is based on Patanjali and written in verse. Kaiyyata has written a lucid commentary on Patanjali. His work has been in its turn commented upon by the Udyota. The *Dhatuvritti* is a gloss on the *Dhatupatha* or verbal appendix to Panini by Madhava, otherwise known as Vidyaranya.

The Prakriya Kaumudi of Ramachandracharya and Siddhanta Kaumudi by Bhattoji Dikshita are systematic arrangements of Panini. Both the works have numerous commentaries on them. The Siddhanta Kaumudi is more widely read now than the Prakriya. Of the several commentaries on the former, the Praudha Manorama by the author himself, the Śabdenduśekhara of Nagoji Dikshita and the Tattwabodhini of Jnanendra Saraswati are well known. But the most lucid commentary that was ever written on the Kaumudi is the Bala Manorama of Vasudeva Dikshita, which has recently seen the light of the press.

"There is no form," says Max Müller, "regular or irregular, in the whole of Sanskrit language, which is not provided for in the Grammar of Panini and his commentators. It is the perfection of a merely empirical analysis of language, unsurpassed, nay, even unapproached by anything in the grammatical literature of other nations." A careful study of Panini affords a good training to the mind in deductive reasoning.

## PHILOSOPHY.

Besides the six systems of philosophy already mentioned, there have been other heterodox ones, the chief of which are the Charvaka, the Buddhistic and the Jain systems.

The Charvaka is the author of the materialistic school of India. This philosophy, which is epicurean in the extreme, believes neither in heaven nor in hell. The direct evidence of the senses is the only source of correct knowledge and the system throws overboard all Vedas and Śastras as fancies of imbecile priests wishing to earn a living for themselves. There is no soul, said the Charvaka, except the body. Happily for India, this extremely immoral Philosophy of matter was nipped in the bud, and we have very little of the literature belonging to this school.

The Buddhistic system is sometimes supposed to be an entire innovation of Gautama Buddha, its founder, but many now are of opinion that there was nothing new in this Philosophy that was not already in Hindu religious books. In fact, Buddha only tried to incul-

cate the moral principles that were taught in the Hindu books and tried to carry them to their logical conclusions. As remarked by Rhys Davids, "such originality as Gautama possessed lay in the way in which he adopted, enlarged, ennobled, and systematised that which had already been well said by others." Most of his philosophy could be traced to the teachings of Kapila. Buddha's teachings, as understood by his disciples and followers, may be divided into four schools, respectively called the Yogachara, the Madhyamika, the Sautrantika and the Vaibhashika. The chief works on Buddhistic Philosophy are the *Mahayana Sutras*, the *Lalita Vistara*, the *Karanda Vyuha*, the *Abhinishkramana Sutra*, the *Sama Jataka* and the three Pitakas called the Sutra Pitaka, the Vijnana Pitaka and the Abhidhana Pitaka. These and other books have exercised their influence on more than a fifth of the population of the world, while their indirect influence on other religions is immense. Christianity owes much to this religion; for though we may not accept the extreme opinions of writers like Busen, Scydel, and Lillie, who are said to maintain that Christianity is the direct offspring of Buddhism, yet there is the open admission of some moderate Christians themselves that Buddhism in Syria was "a fore-runner (to quote the word used by Prof. Mahaffy) of the religion preached by Jesus over two centuries later."

The Jain system differs from Buddhism in some respects, the chief difference being the recognition of a universal soul and the doctrine that elements and

even minerals are endowed with souls. Non-injury is held as the greatest virtue in this religion, and Right Knowledge, Right Conduct and Right Faith are the three essential conditions of liberation, according to this Philosophy. The Syadvada Manjari of Mallishena is one of the many Sanskrit works in this Philosophy.

The heterodox systems all agree in one point. They reject wholly or in part the authority of the Vedas and the religious rites it inculcates. But in the inculcation of morality, they agree with the orthodox systems.

Prof. Weber remarks, "It is in this field (Philosophic speculation) and in that of Grammar that the Indian mind attained the highest pitch of marvellous fertility in subtle distinctions, however abstruse or naive on the other hand the method may occasionally be." The space allowed to philosophic literature in this book, though perhaps open to the charge of being out of proportion, is intended to impress on the reader's mind that a perusal of some of the works on the various systems in India is quite essential to the student of Philosophy, not only because the study would otherwise be incomplete, but also because he would be missing some thoughts and ideas, which the most modern developed mind has not outgrown yet.

### Rhetoric and Dramaturgy.

The Sanskrit name for Rhetoric is Alankara Śastra, sometimes also called the Sahitya Śastra. The subjects dealt with in works on Rhetoric have

special reference to the nature and definition of Kavya, classification of Kavyas and Dramas, with the explanation and illustration of the technicalities, style and language, and figures of speech. The *Śaktis*, or various powers of words, are also discussed at some length. The one subject to which great importance is attached in these works is the Rasas (poetic sentiments) and their relation to emotions.

The *Agni Purana* has the earliest reference to *Dramaturgy*. But Bharata's *Natya Śastra* is the first book which gives a more complete account of the ten different classes of plays.

There are a great many works on Rhetoric and Dramaturgy. Mammata's *Kavya Prakasa* is a very learned and extremely popular work. It is the standard authority on Sahitya. So is the *Kavyalankara-sutravritti* of Vamana. The *Sahitya Darpana* of Viśwanatha is an exhaustive work. It is written much on the plan of Mammata.

Dhananjaya's *Daśarupaka* is devoted exclusively to the study of the ten kinds of plays. It is a learned work written scientifically. It has a commentary called the Avaloka by his brother Dhanika, himself a rhetorician.

Of works devoted to the exclusive treatment of the figures of speech, the *Kuvalayananda* of Appayya Dikshita is the most popular standard work. The Dikshita,who is famous as the author of numerous works in Poetry, Dialectics and Philosophy, has written, among others, the Chitra-Mimamsa, a higher work

on the nature of the figures of speech. His *Vritti-vartika* is a work on the threefold signification of words. Pandita Jagannatha has written a sharp criticism of this Chitra-Mimamsa. The latter Pandit is also the famous author of the *Rasagangadhara*, a masterpiece in Rhetoric.

Hindu work in the field of Rhetoric and Dramaturgy has met with the highest praise from the Westerns. Monier Williams observes: "The trouble taken to invent titles for every variety of Hindu play according to far more subtle shades of distinction than those denoted by our drama, melodrama, comedy, farce, and ballet proves that dramatic composition has been more elaborately cultivated in Indian than in European countries." "In the field of Rhetoric and Poetics," says Prof. Weber, "the Hindu mind so fertile in nice distinctions, has had free scope and has put forth all its power, not seldom in an extremely subtle and ingenious fashion."

## Prosody.

We have now to turn our attention to Prosody. Pingala is universally recognised as the father of the science of Prosody, as we now have it. India being "singularly the land of poetry," it is but natural to expect some works on the subject of versification.

Kedarabhatta has written a work called the *Vritta-ratnakara* which is very popular. It deals with the two metres, their origin and modifications.

The Śrutabodha is a booklet on metre ascribed to Kalidasa. Forty-three different verses are defined.

Each definition is itself in the form of the verse which it is intended to define.

Sanskrit Prosody has a greater number of Metric devices than any other language. Two classes of verses are recognised in Sanskrit, the one based on *Ganas* or syllabic divisions, and the other on *Matras* or Metric instants. "Among the many marks of high polish (of Sanskrit)" says Elphinstone, "is one which must have particularly promoted the melody of its versification." Any one who has heard Sanskrit verses recited can testify to this statement.

## Lexicography.

Besides the *Nighantu* on the Vedas, we have numerous *Kośas* or collections of synonyms, all written in verse. Of these, the Amara Kośa is the most popular. It classifies words, and explains them in three chapters further divided into sections called *Vargas*. As Amara himself says, he consulted many works on the subject before he wrote his own. His *Kośa* is also called the *Namalinganuśasana*, and as its name implies, the gender of substantives is very clearly indicated or explained. The *Trikanda Śesha* of Purushottama is a sort of addendum to the Amara Kośa.

The *Medini* has a more modern alphabetical arrangement. The Viśwaprakaśa, the Abhidhanaratnamala, the Vaijayanti, and the Nanartharatnamala are other works on the subject.

In the commentaries on the various Sanskrit works, we have quotations from not less than some

eighty *Kośas* or dictionaries. The *Vachaspatyabrihadabhidhana* is a huge lexicon of an encyclopædic nature produced in the last century.

## Astronomy and Astrology.

I shall now proceed to a consideration of the chief Sanskrit works on science. The most important of the indigenous sciences of India is Astronomy.

All discussions as to the origin of Hindu Astronomy are now practically at an end. At present it is generally admitted that Astronomy was not only known but also actually pursued even in the Vedic times. The *Nakshatra-darśa*, or star-observer, and the *Ganaka* or Calculator, are mentioned even in what is considered the oldest of the Vedas. As Elphinstone says, "it seems probable that if the Hindus borrowed at all, it was after their own astronomy had made considerable progress. . . and . . . it would rather seem as if they had taken up hints of improvement than implicitly copied the doctrines of their instructors." Prof. Weber's opinion on the point is also worth quoting here. "They turned the Greek aids to good account; rectifying in the first place the order of their lunar asterisms, which was no longer in accordance with reality, so that the two which came last in the old order occupy the two first places in the new; and even it would seem, in some points independently advancing astronomical science further than the Greeks themselves did. Their fame spread in turn to the West and the Anduborious (or probably Ardu-

borious) whom the Chronicon Paschale places in primeval times as the earliest Indian Astronomer, is doubtless none other than Aryabhat, the rival of Pulisha, who is likewise extolled by the Arabs under the name Arjabar. For, during the eighth and ninth centuries, the Arabs were in Astronomy the disciples of the Hindus from whom they borrowed the lunar mansions in their new order, and whose Siddhantas (Sindhends) they frequently worked up and translated in part under the supervision of Indian Astronomers themselves, whom the Khalifs of Bagdad, etc., invited to their courts."

*Eighteen Siddhantas* are spoken of by the Hindu writers, five of which were known from very early times and subsequently recast by Varaha Mihira. These are the Soura, Paulisa, Parasara, Garga, and Paitamaha Siddhantas.

*Aryabhatta* referred to in the above quotation from Weber, was the predecessor of Varahamihira. His *Arya-Siddhanta* was the first to maintain the rotation of the earth on its axis, and to explain the true cause of the eclipses. Besides recasting the five old systems, Varaha Mihira wrote a huge work called the *Brihat Samhita*, which has an excellent commentary by Bhattotpala. This encyclopædic work treats of astronomy, rainfall, earthquake, architecture, precious stones, animals and a great many other subjects. He is also the author of two other works called the *Samasa Samhita* and *Hora Śastra*. Brahma Gupta was another famous writer on Astronomy. We learn

from Varaha Mihira the names of several great Astronomers such as Śaktipurva, Vishnu Gupta, Devaswami and Jiva Śarma. The next great name is that of Bhaskaracharya. His great works are the *Siddhanta Śiromani* and the *Karana Kutuhala*. There have not been any original works of importance on Astronomy since the time of Bhaskaracharya, though the revival of astronomical activity during the time of Raja Jaysing deserves mention. It was through his agency that several astronomical observatories were established at Jaipur, Delhi, Benares and other places.

Though Hindu Astronomy has long since declined and discontinued to produce any original works, yet its ancient achievements are a wonder to the whole world. Mr. Colebrooke mentions two points in which the Hindus have gone beyond the other ancient nations in Astronomy. "One is their notion regarding precession of the equinoxes, in which they were more correct than Ptolemy, and as much so as the Arabs, who did not attain to their degree of improvement till a later period; the other relates to the diurnal revolution of the earth on its axis, which the Brahmans discuss in the fifth century, and which, although formerly suggested in ancient times by Heraclitus, has been long laid aside by the Greeks and was never revised in Europe until the days of Copernicus."

## Mathematics.

In connection with Astronomy, Mathematics was also cultivated to a high degree of perfection in

India. In Arithmetic, the invention of the decimal system is now universally attributed to the Hindus. In Geometry, the properties of triangles, and the ratio between the radius and the circumference of a circle were, among other facts of the science, known to them long before they were discovered by modern Europe. A system of Trigonometry is set forth in the Surya Siddhanta involving theorems, of which Europe became aware only three centuries ago. Aryabhatta's treatise shows a good deal of knowledge in Algebra, and the state of perfection in which it is found makes it pretty clear that the science must have been studied from a very long time before him. Colebrooke says that the general solution of a certain problem had been completely given by Brahma Gupta, a celebrated Mathematician in the sixth century, though it was unsuccessfully attempted by Euler and only accomplished by D. L' Grange in A.D. 1767. It is said that the Hindu Algebraists excelled their Greek brethren not only in their discoveries, but also in the excellence of their method, and in the perfection of their logarithm. "Their application of Algebra to astronomical demonstrations is also an invention of their own; and their manner of conducting it is even now admired."

The *Siddhanta Śiromani*, which has been already mentioned, devotes more than half its bulk to Mathematics.

## Medicine and Surgery.

Hindu medicine, more than Hindu Astronomy, was purely the result of Hindu labour, for it shows no trace whatever of foreign influence. It is such an ancient science as to have been invested with the respectful name of *Ayurveda*. The names of some of the diseases and some of the organs of the body occur even in the Rig Veda, and there are some Suktas in the Atharva Veda devoted to the description of the properties of certain medicines.

The earliest works on the science, in anything like a systematic form, are the works of the six disciples of Punarvasu, the son of Atri. These disciples have published works of their own, which have been collectively called the *Shad-bhishak-samhita*. There have been many books on medicine besides these. The *Ashtangahridaya*, the *Madhava Nidana*, the *Sarngadharasamhita*, the *Bhavaprakasa*, are some of the most known.

Elphinstone remarks, "Their (The Hindus') acquaintance with medicine seems to have been very extensive. We are not surprised at their knowledge of simples, in which they gave early lessons to Europe, and more recently taught us the benefit of smoking datura in asthma, and the use of cowitch against worms their chemical skill is a fact more striking and more unexpected." The diagnosis of diseases through feeling the pulse is peculiar to the science of Hindu medicine.

The most ancient works known on surgery are the four Samhitas, called Aupadhanaba, Aurabhra

Paushkalavata and Sauśruta, of which the last mentioned is widely known. Hindu surgery mentions 108 different instruments with their description and use. Śalakya is that branch of surgery which treats of ocular diseases.

"The surgery of the ancient Indian Physicians," says W. W. Hunter, "appears to have been bold and skilful. They conducted amputations ..... practised lithotomy; performed operations in the abdomen and uterus; cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. A special branch of surgery was devoted to rhino-plastry, or operation for improving deformed ears and noses, and forming new bones; a useful operation, and one which European surgeons have borrowed."

"The ancient Indian surgeons also mentioned a cure for neuraglia ..... They were expert in midwifery, not shrinking from the most critical operations, and in the diseases of women and children. They devoted great care to the making of surgical instruments, and to the training of students by means of operations performed on wax, or on the tissues of the vegetable kingdom, and upon dead animals. ..... Considerable advances were also made in veterinary science, and monographs exist on the diseases of horses and elephants."

In the treatise by Charaka, the principles of *Rasavaidyaka*, known to the modern world by the name of "homœopathy," are discussed at some length.

## Music.

Hindu Music is both a science and an art. The science belongs to such a hoary past as to be styled the Gandharva Veda. Even in the Vedic literature, references to musical instruments are to be found in a good many places. The science consists of three branches,—singing, instrumental music, and dancing.

There are several musical instruments mentioned in our books, such as the Vina, the Mridanga, and the Dhakka.

Dancing is of three kinds,—Tandava (for males), Lasya (for females) and Nritya (gestural dancing.)

Bharata, Iśwara, and Narada are some of the old music masters. The *Sangita Ratnakara* of Śarngadhara mentions the name of several musicians.

Hindu song consists of some Ragas, or chief notes, and Raginis, inferior ones. An appreciation of these Ragas and Raginis is possible only to the trained ear conversant with the musical technicalities. "No Englishman," says W. W. Hunter, "has yet brought an adequate acquaintance with the technique of Indian instrumentation to the study of Hindu music. The art still awaits investigation by some eminent Western Professor, and the contempt with which Europeans in India regard it merely proves their ignorance of the system of which Hindu music is built up."

The Hindus mention sixty-four *Kalas* or arts in their books. Though we have not many books on all these, we have books on ancient warfare, sculpture,

perfumery, and other arts. As Prof. Weber says, "The skill of the Indians in the production of delicate woven fabrics, in the mixing of colour, the working of metals and precious stones, the preparation of essences, and in all manner of technical arts, has from early times enjoyed a world-wide celebrity; and for these subjects also we have the names of various treatises and monographs. Mention is likewise made of writings on cookery and every kind of requirement of domestic life, as dress, ornaments, the table; on games of every description, dice for example."

It is unfortunate we have not as many books on Hindu arts as may be desired. But the few that we have testify to the extraordinary degree of cleverness attained by our fore-fathers in the several arts, at a time when civilization had not even dawned on many an ancient country outside India.

## THE DECAY OF SANSKRIT.

We have so far seen that the Sanskrit Literature is a big mass and contains works of almost infinite variety, embracing several branches of learning. It is really a source of pride to every genuine Hindu that his assets in the form of national literature are so large, and it fills his heart with joy unspeakable that the civilisation of his forefathers even in an incredibly hoary past was such as to favourably compare with that of any enlightened nation in the world. But there is another side of the picture, of which an impartial view must be taken before we

can have a correct idea of the whole. While it is true that Sanskrit Literature has a glorious past to tell, it is equally, if not more, true that its history has a sadder account to narrate about the steady decline of the activity which once marked it. What features mark its downfall and what circumstances have contributed to the result must now engage our attention.

The most apparent of all the signs of decay is that it has become nearly a dead language. I use the word "nearly" advisedly, for, though many would prefer to class Sanskrit with the dead languages once for all, the fact of its being used by the Pandit class to communicate their thoughts to each other, may entitle it to be called a language of the literary few, but not a dead language. The universal use of Sanskrit formulas in rites, and of prayers, recitations and regular readings of the holy epics by the Hindus, is quite unlike the study of Latin and Greek by Europeans. Sanskrit has a living, permanent interest to the Hindu, while Latin and Greek have only an historical and antiquarian interest to its readers. The marriage pledges of the bride and bridegroom are even now made in this holy language just as our fore-fathers did ages ago; Hindu dialectic discussions are carried on in Sanskrit just as they were centuries ago, and even lectures are delivered by able scholars expressing the most modern ideas in this language. Hence the language is nearly dead, and its scope is not now as wide as it used to be in the past. Though a few books are now and then published in India, they

by no means represent even a fraction of the luxuriant growth which the Sanskrit Literature exhibited when it was at the height of its glory.

The second lamentable feature of the present day Sanskrit is the deterioration of its style. No history of Sanskrit Literature would be complete, which did not take cognisance of the deterioration of style with the advancement of time. The earliest productions are simple in language and natural in style, and they afford varieties of expressions and idioms that charm the heart as well as the ear. But as time advanced, the Sanskrit writers tried to subordinate matter to manner, and in their works, complexity of construction and stiffness of language are made to turn what was already bad into worse, as they are coupled with a tiresome uniformity, guided by the strict rules of grammar and rhetoric. In early Sanskrit, short sentences are used with an abundance of verbal forms. But in later writings, a string of attributes and large compounds form a prominent feature, while participles usurp the place of finite verbs. The use of ablative singular and abstract nouns, freely interspersed with dialectical terminology, have made the language lose all its original beauty and harmoniousness and instead of simple, natural and suggestive compositions couched in musical language, we have complex artificial ones wrapped in the most uncouth and inharmonious language.

A third fact noticeable is the lack of educative training which Sanskrit was once expected to confer

on its votaries. While the ancient scholars were Pandits of liberal views ready to face any new problem with calmness and impartiality of judgment, the average present day Śastri is known for his bigoted and sectarian views, ready to anathematize any one of his class daring to differ from him. The Śastras, written in methods best calculated to stimulate the understanding and train the mind, are studied by some of our countrymen, who rarely, however, show that they have derived any benefit from them. Reverence to every Śastra seems to be observed more in the breach of its injunctions than in the following of its advice. Religion is identified with sect, while logic and philosophy have become synonyms for wrangling and quarreling. The Śastri of these days does not condescend to learn the ordinary rules of etiquette or manners which he makes it a point almost always to neglect. Scarcely does an orthodox Pandit meet another without occasioning an unpleasant quarrel. Originality of conception, coolness of judgment and liberality of views, these three principal marks of liberal education, can scarcely be credited to the generality of Sanskrit Pandits, these qualities having given place to an abnormal cultivation of memory, heated argument, and blind attachment to baseless authorities. Self-sufficiency is a notable feature of the Śastri, while the best composition that he could produce, would always be in flattery of some rich man, whose favour he seeks, though he is ready to hurl invectives at the very patron at his back.

Thus, whereas the ancient history of India would have us expect the Sanskrit educated scholar to have self-respect and self-contentment, the Śastri class of now-a-days sets people wondering whether the one practical result of Sanskrit learning is to turn out cringing beggars. Certainly there are many exceptions. It is not meant here to disparage the Indian Pandits, even the worst of whom have many redeeming features, but the fact that they have been, as a rule, the butt of almost universal scorn, must impress any one that there must be something wrong at the bottom of the method according to which the modern Śastri is trained.

An enquiry into the causes of this decay is of great value, as, without exact information on this point, no remedy could be effectively planned. The factors that chiefly determine the formation of a nation's mind are naturally the factors that determine its literature. Conditions of climate, topographical peculiarities, the nature of the soil, the nature of the Government, and the state of the people around, are among the chief of such factors. It will be readily seen that all the conditions enumerated here are almost constant except the last two. Evidently then, we must expect to find the root of the matter in the political changes that took place ever since the Sanskrit Literature began to show signs of decline.

The student of history can very well understand that during the reign of the greatest of the Hindu Kings, Sanskrit Literature showed itself to the best

advantage. During the reign of the Gupta Kings in the historical times, for instance, Sanskrit learning was at its best. While they had the patronage of the Hindu Kings, a spirit of rivalry entered into the poets, and the healthy climate, the gorgeous Nature, the rich and fertile soil of India, and undisturbed peace in the land, gave birth to poets of the first order. But, during the Buddhistic times, when the Prakrit languages began to be more cultivated, and even after that, when religious controversies were rife, there could naturally be no expectation of poetic ideas springing forth. Hence, those were the times of philosophic prose and serious composition. Concise statement and dialectic skill were more aimed at than the giving expression to natural feelings. There was, consequently, a change in the style adopted, and at the same time, poetic prose began to be written in the form of romances. But almost all activity in the Sanskrit field came to a dead stop owing to a great political change that came over India. The Mahomedan conquest entirely changed the state of affairs in India.

"Under the Mahomedan conquerors," says Ward, "the land was cursed with oppression and cruelty, the only road to preferment being conversion to Islamism." The Hindu Muse slept a long time till the days of the early Portuguese were over, for the Portuguese, no less than the Mahomedans, came to India with a commission to conquer territory and to promote the spread of their religion. "Only those who

have read the contemporary narratives of their (Portuguese) conquests," says W. W. Hunter, "can realise the superstition and the cruelty with which their history in the Indies is stained." It cannot be maintained, however, that the only cause of the arrest of the Hindu civilisation and the Sanskrit Literature were foreign invasion and foreign oppression. For, the Mahomedans and the Christians were not a barbarous race, and the sudden inrush of their civilisation and culture must have had no small share in turning the current of the Hindu mind into new channels. But it is pretty certain that the causes that tended to check the progress of Sanskrit in later times were chiefly political, though social and religious upheavals may have had much to do in the matter in the early days.

When the political crisis was over, two new difficulties made their appearance and continued till recently. First of all, the Hindus almost lost touch with the original methods of training the intellect. During the troublous times the most that could be done was to preserve as much as possible of the ancient learning, and hence memory had to be cultivated even at the cost of the reasoning faculty. Want of sufficient encouragement induced several Hindus to give up Sanskrit and to take to more paying pursuits. The study of Sanskrit fell into the hands of a few Brahmins, who, to their credit be it said, did all they could to preserve the ancient literature. The diligence with which they studied and taught

the Śastras, and the high degree of proficiency they attained in certain Śastras as specialists, are really astonishing when we consider that their labour was the outcome of pure love of knowledge. The pittance they got from the Hindu Chiefs and Rajas in the shape of donations or *Vidvad-dakshina,* was barely sufficient to keep their body and soul together, and the arduous task which the Pandits placed before themselves was a work of no small self-sacrifice. But the crude methods they employed to attain this profundity were almost entirely different from those of their fore-fathers. It became the fashion to sacrifice the spirit at the altar of the form, and the Śastri failed to realise the necessity of adapting himself to the needs of the times. His exclusiveness and blind attachment to the time-worn methods of study and his refusal to avail himself of the methods recommended by modern pedagogics have chiefly contributed to make the Śastri a quaint phenomenon—*the greatest repository of Sanskrit learning in blissful ignorance of modern times and its needs.*

The other difficulty referred to above is the ignorance of foreigners of the contents of Sanskrit Literature, and their value. The early Sanskrit scholars in Europe made it a point to make too much of what little they saw in Sanskrit. They applauded everything Sanskritic and expected so much from the Sanskrit Literature as to make one doubt whether there was anything original at all in Sanskrit. The next set of scholars went to the other extreme, and made

remarks which were as audacious as unsound. Thus, the great Sayanacharya, one of the most renowned Vedic scholars of India, was considered incapable of understanding the Vedas, as correctly and thoroughly as a European scholar; and Panini, perhaps the greatest grammarian the world has ever seen, was supposed to betray want of practice and skill. This set of ignorant critics tried to trace everything Indian to some foreign source. Indian science, art, philosophy, and religion were all supposed to be loans from some country or other. To add to this, severe criticism began to be passed on Sanskrit Literature by persons wholly ignorant of the language. Lord Macaulay, while confessing his ignorance of Sanskrit as well as of Arabic, ventured, at the same time, to think "that a single shelf of a good European Library was worth the whole native literature of India and Arabia!" and doubted, "whether the Sanskrit Literature was as valuable as that of the Anglo-Saxon race." Hypercriticism reached its culmination when the whole of Sanskrit Literature was considered to be a forgery. Max Müller says, "Dugald Stewart, rather than admit a relationship between the Hindus and Scots, would rather believe that the whole Sanskrit language and the whole of Sanskrit Literature—mind, a literature extending over three thousand years and larger than the ancient literature of either Greece or Rome—was a forgery of those wily priests,

the Brahmins." Such gross ignorance, coupled with an intense desire to establish cherished theories, naturally prejudiced the foreign mind against Sanskrit, The Hindus themselves, who were educated on foreign lines, followed suit, and began to cry down Sanskrit, and to declare that its study was of no practical value and so circumstances were by no means favourable for the revival of the language. It is a matter for congratulation, however, that the days of prejudice and shallow criticism have disappeared, and a new set of sympathetic, scholarly, sober critics with sounder views, are on the field.

## METHODS OF REVIVAL.

While giving a description of the Sanskrit Literature in the preceding pages, frequent remarks have been made pointing to the usefulness and advantages of the study of Sanskrit. It has been seen that Sanskrit possesses the largest ancient literature in the world, and is of supreme historical importance in collecting a full connected and clear account of the advancement of civilisation. It has been also seen that the Sanskrit Literature really covers a wide field, embracing as it does various branches of learning; that it has achieved distinction in epic, lyric, as well as didactic poetry, in drama, romances, fables and fairy tales; that it includes a great mass of works on science, such as those on Phonetics, Grammar, Astronomy, Mathematics, Medicine and Law; and that, above all, its religious and philosophical

literature is almost unrivalled in the world, either in extent or sublimity of thoughts presented. But the language has other claims on us besides. It is, as Sir William Jones says, "of a wonderful structure; more perfect than the Greek; more copious than the Latin; and more exquisitely refined than either." The language has given birth to the science of philology and given a new turn to the study of mythology, religion and philosophy. To the Hindus, its special value lies in the fact of its being the one language which serves as the common bond of union and in connecting the past of their history with the present. All the Indian Vernaculars are more or less Sanskritic in origin, and such as are not so, show a strong tendency to Sanskritise themselves as far as possible. Though the attempt to make Sanskrit the *lingua franca* of all India is rather a mad project, yet there is no doubt that it is the one language of which the Indian Vernaculars may be regarded as so many manifestations. These several considerations force us to conclude that the revival of Sanskrit is not only worth attempting, but also of urgent necessity for all concerned in India. Moreover, increasing interest in the study of the ancient civilisation of India is being evinced everywhere for several reasons, and it is too obvious to require any argument that an investigation of that civilisation can never be complete without a knowledge of Sanskrit. It is therefore quite necessary for us now to consider the methods by the adoption of which a stimulus might be given to the study of Sanskrit.

## Government Patronage.

It is clear that this arduous task cannot be undertaken and brought to a successful issue by individual efforts alone. A co-operation of the Government, public Institutions like the Maths, and the people, is absolutely necessary before we can hope to revive Sanskrit.

First of all, comes the Government help. No work can thrive well for a long time without the recognition of the Government. It augurs well for the revival of Sanskrit that just at a time when the patriotic section of the Hindus are thinking it high time to investigate and revive whatever is valuable in the ancient civilisation, the Government is quite willing to lend a helping hand. I shall, therefore, here mention a few ways in which the Government may help the cause.

The first step that the Government can take in this direction is to create University titles and degrees for Sanskrit learning. An attempt in the direction is just made in the Madras University, and two titles the *Śiromani* and the *Vidwan*, have been instituted. According to the rules of the University, candidates may take up for examination any one of the four branches; Veda, Vedanta, Vyakarana and Nyaya. The examinees are expected to have knowledge of English equal to the Matriculation Standard. The variety of the subjects, the depth of the knowledge expected, and the methods of study recommended, are just what is required at present. The other Universities would do well to adopt similar means.

It is necessary not only to institute degree examinations, but to start a few Sanskrit schools to teach the subjects required on modern methods. Private Sanskrit schools with a proper staff may also be encouraged by substantial grants, to train candidates for these examinations. Where there is a sufficient staff of Sanskrit teachers, the cost of maintaining an English teacher may be conveniently borne by the Government. By this means, the necessity of new schools for the above purpose may be obviated to a great extent.

Mere titles and degrees will be to no purpose, if the Pandits get no sufficient means of livelihood. There are many ways in which they may be provided for in this direction. First, they may be exclusively employed as teachers in Government schools and as Professors in Government Colleges. This involves no additional cost to the Government, as it is only a matter of substituting each Pandit for a Graduate, but it will evidently improve the efficiency of Sanskrit learning. Again, some of the scholars may be employed as Inspectors of Sanskrit Schools, while others of more profound scholarship may be encouraged to help research work by munificent grants.

There is another step which might be profitably taken by the Universities. If Sanskrit be made a compulsory second language for Hindus, it would be a real boon to India. It has become necessary for the Hindus in the present situation of affairs, to study three languages, the Vernacular, English and

Sanskrit. Neglect of any one of these is sure to prove ultimately detrimental to the formation of a harmonious character. To make the proposal workable, the vernacular and Sanskrit should each be divided into two courses—one higher than the other. Candidates wishing to make a special study of either language may take up the higher course in that and the lower in the other even though it may not be possible to take this step all at once, it is at least necessary to keep the matter prominently in view.

Another important way of contributing to the improvement of Sanskrit is to impress upon the minds of the responsible Government Officers the necessity of understanding the people and their customs more fully, through a study of their history and literature. Extreme contempt for everything Indian is, of course, not a marked feature of the present day Englishman. Times have changed since Mill thought the Brahmin to be "an ant's nest of lies and impostures," and to quote from Max Müller, "represented the Hindus as such a monstrous mass of all vices that, as Colonel Vons Kennedy remarked, society could not have held together, if it had really consisted of such reprobates only." John Crawford was also disposed to think that "truth, the basis of all morality, has never distinguished the races of India." The remarks of Prof. Max Müller with regard to such prejudiced views and hasty judgments, are worth quoting here. He says, "Certainly, I can imagine nothing more mischievous, more dangerous, more fatal to the per-

manence of English rule in India, than for the young civil servants, to go to that country with the idea that it is a sink of moral depravity, an ant's nest of lies; for no one is so sure to go wrong, whether in public or private life, as he who says in haste, 'all men are liars'." That such dangerous estimates are without any foundation whatever and opposed to actual fact is admirably proved by the Professor, who quotes from Megasthenes, Arrian, Hieouenthsang, Idruisi, Sham Suddin, Abu Abdalla, Kamabddin Samarkandi, and Abul Fazl, to show that the Hindus have been throughout famous for their regard for truth and justice. Though the days of Mills and Crawfords are long gone by, it is well for the foreigner to guard himself against the theory that

"*East is East and West is West,*
*And never the twain shall meet.*"

Regarding this doctrine, my friend, Mr. F. J. Gould, Lecturer and Demonstrator for the Moral Education League, London, recently wrote as follows:—"Of all the crass, irrational, pig-headed theories, I think this Kiplingite idea stands in wretchedest front rank. It badly reflects on the unsympathetic attitude of the West. It equally insults the East. It is the sort of obsession you would look for in a third rate Civil Service clerk in an African protectorate. Fundamentally, the East and the West are the same in passions, in thoughts, and in capacities in spite of a thousand and one superficial differences. They will approach each other; they are already approaching each other."

The best way to hasten this mutual approaching is to make every Civil Servant in India realise the situation in all its importance, and apply himself to a proper study of Sanskrit with a view to understand the Hindu people perfectly. This would, of course, be a great impetus to the revival of Sanskrit though indirectly. On the other hand, it would be no small gain to the Officer who would care to study the language. Max Müller says, " A study of Sanskrit Literature has its own purpose; but what I feel convinced of, and hope to convince you of, is that Sanskrit Literature, if studied only in the right spirit, is full of human interests, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure and more than the leisure of every Indian Civil Servant."

## The Assistance of Maths.

We have next to take up the work of Maths. The Maths in various parts of India are very important institutions established by various Acharyas and founders of religious sects with a view to spread religious and philosophical thoughts. Now, these thoughts being almost all preserved in Sanskrit writings, it becomes the paramount duty of these bodies to encourage the study of Sanskrit.

The measures adopted by Maths should be on lines somewhat different from those chosen by the Government. The indigenous system of turning out specialists in Śastras should occupy their foremost attention. Annual grants of sufficiently large

amounts should be bestowed on scholars who may undertake to write and publish original work in any Śastra. Teaching Schools for the Śastris may also be encouraged by means of grants. Periodical Parishads (meetings) can be advantageously convened at different Kshetras (holy places) on auspicious occasions when important discussions, religious or educational, may be conducted. These Parishads will be not only important means for personal interchange of thoughts among Pandits from various quarters, but will also exert a healthy influence on the people.

Another good work that can be done by the Maths is to establish free consulting libraries of rare and costly books at convenient centres. This easy access to books would greatly facilitate higher studies. The establishment of elementary Sanskrit Schools must be also the concern of a Math. Wherever the people are ready to co-operate with the Maths and subscribe among themselves half the pay of a Sanskrit teacher, the other half may be granted by the Maths. A general curriculum of studies comprising religious as well as secular subjects, must be framed by each Math and supplied to the schools it supports.

It is a matter for deep regret that, at a time when the question of moral and religious education is greatly engaging the attention of the public, Maths, whose professed mission is the spread of religion, should remain almost neutral. Very often a com plaint is made that our present day youths are notorious for their heterodox leanings and lack of faith in

their ancient religion, but Mathadhipaties should understand that, if they really wish their Śishyas to be orthodox and faithful to their religion, religious education must be made more accessible to the people than it has been hitherto. It is high time, therefore, for the Maths to realise the situation of affairs and to organise a set of trained teachers of religion and to distribute them for work in different parts of the country. This work of religious mission can be successfully conducted, if lines similar to those of the Christian Missionaries be followed. This arrangement will be an additional way of encouraging the study of Sanskrit. The services of these preachers may, when convenient and possible, be utilised for inspecting schools also.

I have proposed to the Maths so many ways of working for the revival of Sanskrit that it may be objected that the question of expenses has not been taken into consideration at all. But the objection will not stand, when it is remembered that Maths are intended solely for such purposes and were never expected to amass wealth at the expense of the people. The Acharyas who established them were all mendicants making their journeys on bare foot, and being actuated purely by philanthropical motives, they used their influence to organise these religious institutions with the help of Rajas and rich men. All the surplus money that remains after meeting the bare establishment charges of the Math, rightly belongs to the people and cannot be better expended than for the cause

of education and religion. At present, the Maths are little better than choultries, for they are lavishing all the money in indiscriminate distribution of food among the priestly class. No doubt, feeding people has merits of its own, but it is charity ill bestowed when money is indiscriminately wasted in giving food to the physical body of well-fed people when millions are crying for mental food. If therefore the Mathadhipatis wish to carry out the objects of the original Acharyas and if they really wish to do justice to their own conscience, their foremost aim should be the revival of Sanskrit on the lines above suggested. Of late, a feeble attempt has been made by one or two Maths in this direction, but the other Maths do not even show that they are alive to the occasion. Let us hope that ere long, all of them will co-operate in this urgent work.

### The Work of the People.

"Heaven helps those who help themselves," is a saying as true in this case as in any other. Neither the Government nor the Maths can do anything for us, unless we ourselves be up and doing.

Our first business is to understand the needs of the times and adapt ourselves accordingly. In the first place, we must recognise once for all that the Hindus cannot do without Sanskrit. The best source of our inspiration, whether we know it or not, is still Sanskrit. Our language, our customs and manners, our ways of living and our inclinations, are all moulded

by Sanskritic influences, however much some of us may feign not to know it. And so long as we care to trace our descent from the ancient Rishis of India, our Philosophy and Religion, our religious rites and ceremonies, will continue to be saturated with Sanskrit influence.

At the same time it does not require much imagination to see that we cannot avoid the study of English. The English language is the one key which opens the gate leading to the vast civilisation and culture of the modern world. It not only unites us with our rulers, but also serves as a new and powerful unifying factor among the Indians.

Nor can we dispense with our vernaculars. They are the languages in which we have been bred from our babyhood and are the only link between the Sanskrit-knowing literary Hindus and the non-Sanskrit Hindus. Some of them exercise a pretty large influence of their own. Recognising the above, therefore, our duty should be to have as fair an acquaintance with all the three languages as possible. The future civilisation of the Hindu will have to be the result of engrafting the Western methods learnt through English on the ancient culture gained through Sanskrit. The Vernaculars will remain the channels of communication between the literary and the non-literary classes.

It is therefore necessary that modern methods should be employed in studying Sanskrit. It is important to impress on our Śastri brethren that there

is much to be learnt from the English in order to remove the defects of our own system of education. All our Śastris must be made to understand that Europeans have not only studied Sanskrit, but some of them have expressed their high appreciation of our civilisation.

Much would be accomplished if the Pandits were persuaded that we have a good deal to learn from the West in the several sciences. It is no use simply to boast that all the sciences had an Indian origin. It is necessary to realise that many of these sciences have been cultivated to a larger extent and have borne better fruit in the West.

The revival of Sanskrit must not be mixed up with sectarian spirit. The study of Sanskrit should be conducted on a large and liberal basis, and everywhere methods of comparative study must be adopted.

India is famous for its charity. Of all modes of *Dana*(charity), Vidyadana, the imparting of spiritual and secular instruction, is considered the most meritorious. Rich and charitably disposed Indians should consider the large *Punya* (merit) that would accrue to them, if they invested a part of their income in founding free consulting or lending libraries, instituting scholarships, and providing for free boarding to poor students.

It is natural for rich men to spend vast sums during marriages and periodic festivals. If a fraction of this sum be used for *Sambhavanas* (rewards for learning) to Pandits and students, it would be no small impetus to the study of the ancient tongue.

There is a special request to be made to the Brahmins as a class. Their forefathers, the ancient Rishis, have left a rich legacy to India in Sanskrit. "For their own countrymen," to quote the words of Dr. Hunter, "they developed a noble language and literature. The Brahmins were not only priests and philosophers, they were also the lawgivers, the statesmen, the administrators, the men of science, and the poets of their race." Yet, as the same historian observes, "in arrogating the priestly function they gave up all claim to the royal office. They were divinely appointed to be the guides of nations and the counsellors of kings, but they could not be kings themselves." Is it too much to expect of the worthy descendants of these famous forefathers not to neglect the study of Sanskrit? Other castes and classes of Hindus may give up Sanskrit on the score that the study does not pay; but the Brahmins have too great a name for renunciation at stake to abandon the language as not being lucrative. That the Brahmin's simplicity of life is praised a good deal in our Puranas and other ancient works, excites no wonder; but when we hear a foreigner like Oliver Goldsmith extol the priestly class for the virtue, our respect of the Brahmins rises immensely in value. Goldsmith says: "Hail O ye, simple honest Brahmins of the East; ye inoffensive friends of all that were born to happiness as well as you; you never sought a short-lived pleasure from the miseries of other creatures; you never studied the tormenting arts of ingenious refinement; you never

surfeited upon a guilty meal; how much more purified and refined are all your sensations than ours; you distinguish every element with the utmost precision; a stream untasted before is a new luxury, a change of air is a new banquet, too refined for Western imaginations to conceive."

To become worthy of such forefathers, therefore, is in itself no small honour. In comparison to this, the whole world is as nothing. Let us hope therefore, that this "guider of nations and adviser of Kings" will once more take up the task seriously and by a noble example of self-sacrifice contribute his mite to the revival of this language.

In replying to the addresses of Calcutta University on January 6th, 1912, His Imperial Majesty the King Emperor said: "It is my wish that there may be spread over the land a net-work of schools and colleges from which will go forth loyal, manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life."

That Sanskrit education contributes to make people "loyal citizens" goes without saying. For, in India, loyalty to the King has been from time immemorial considered to be a religious principle, instead of being merely a social or a moral one as in other countries. Again and again is recognition of divinity in the king inculcated in the Hindu Śastras, the authors of which, the ancient Rishis, themselves practised loyalty as a virtue to the utmost degree as an example to the people.

Sanskrit education is no less useful in producing "manly citizens." Perfect moral culture is the one theme of ancient religious works, and Hindus have been second to no nation in moral courage. Illustrations of this quality might be quoted in plenty, not only from the Puranas but from the modern history as well.

The assistance of Sanskrit in making people "useful citizens" is sometimes doubted. Sanskrit Literature is often charged with being conducive to laziness, but facts prove the charge to be utterly baseless. While the best Sanskrit education recommends complete renunciation, it requires all persons to lead a useful life. That this is really so, is proved by the history of the ancient Rishis, who, while renouncing all the worldly pleasures, lived every moment of their lives for the good of the people.

It is important, however, to recognise the use of mutual help. While Sanskrit stands unrivalled in stimulating the moral and spiritual faculties, we cannot at the same time deny that much help could be derived on the material plane from the study of English. The pronounced material tendency of an exclusively English educated mind, may be likewise counteracted by diluting it with the highly spiritual thoughts derived from Sanskrit education. As remarked in my humble Sanskrit address, submitted through the Government to His Most Imperial Majesty King George V, "in order that both the nations may attain the highest happiness by mutual assistance, the Supreme Lord united the Hindus devoutly reli-

gious by nature, with the English people whose natural bent of mind is towards the greatest material prosperity." That both these mighty nations may fulfil their great mission in life by mutual assistance and that the revival of Sanskrit learning in India may further the cause of that Mission, is my humble and devout wish.

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